

ONE-HUNDRED AND FIRST
ANNUAL
CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
SALT LAKE CITY, UTAH

April 4, 5, 6, 1931

*With a Full Report of All
the Discourses*



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One Hundred and First Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred and First Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Saturday, Sunday, and Monday, April 4, 5 and 6, 1931. President Heber J. Grant presided.

The proceedings of the various sessions of the Conference were broadcast by radio, through the courtesy of Station KSL of Salt Lake City, for the benefit of the general public.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, Anthony W. Ivins, and Charles W. Nibley.

Of the Council of the Twelve Apostles: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, and John A. Widtsoe.

Presiding Patriarch: Hyrum G. Smith.

Of the First Council of Seventy: Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, Levi Edgar Young, and Rey. L. Pratt.

Of the Presiding Bishopric: Sylvester Q. Cannon, David A. Smith, and John Wells.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and the following assistants: Andrew Jensen and Brigham H. Roberts, *.

Presidents of Stakes and their counselors from the various Stakes of Zion.

Patriarchs, Bishops of Wards and their counselors, and numerous high priests, seventies, and elders, from all parts of the Church.

Members of the Church Board of Education, and general, stake, and ward officers of the auxiliary organizations.

Mission Presidents: John A. Widtsoe, European Mission; Arthur Gaeth, Czechoslovakia; James H. Moyle, Eastern States; Noah S. Pond, Northern States; Arthur Welling, North Central States; Samuel O. Bennion, Central States; Miles L. Jones, East Central States; Charles A. Callis, Southern States; Charles E. Rowan, Jr., Texas; Elias S.

*A. William Lund was absent, presiding over the British Mission.

Woodruff, Western States; William R. Sloan, Northwestern States; John V. Bluth, Canada; Rey L. Pratt, Mexico; Joseph W. McMurrin, California; Levi Edgar Young, Temple Block, Salt Lake City, Utah.

FIRST DAY

MORNING MEETING

The first session of the Conference commenced at 10 o'clock, Saturday, April 4th, 1931.

All the brethren of the General Authorities of the Church were present and seated on the stands, and the great Tabernacle auditorium and galleries were filled, the attendance being unusually large for a week-day session of Conference.

President Heber J. Grant presided and announced the opening hymn, "Now let us Rejoice in the Day of Salvation," which was sung by the congregation.

The opening prayer was offered by Elder Wilford A. Beesley, President of the Salt Lake Stake.

The congregation sang the hymn, "O Say, What Is Truth?"

PRESIDENT HEBER J. GRANT

I do not recall that at a first session of a General Conference held on a week day I have ever seen as large an attendance as we have here today. I rejoice in the interest of the Saints in our Annual and Semi-Annual Conferences. It is a remarkable thing for people by the thousands to come from all parts of the United States, also from Canada and Mexico, to these meetings. It shows the interest, the faith and the love of the people for the Gospel of Jesus Christ that has been revealed in our day. On behalf of the General Authorities of the Church I welcome you here. I earnestly and sincerely pray that while we are assembled together we may be blessed of the Lord, that those who speak and pray and sing may do so under the inspiration that comes from our Heavenly Father.

It has been customary for very many years to read to the people a statement of expenditures and statistical matters at our Annual Conferences.

FINANCIAL STATEMENT

The expenditures by the Church for the year 1930 are as follows:
Stake and Ward Purposes:

There has been returned from the tithes to the Stakes and	
Wards for the construction of Ward and Stake meet-	
ing houses	\$ 887,678.43
For Ward maintenance expense.....	590,792.34
For Stake maintenance expense.....	271,983.42
Total	<u>\$1,750,454.19</u>

Education:

Expended for the maintenance of Church School System...\$811,622.19

Temples:

Expended for the maintenance and operation of Temples..\$196,898.81

Charities:

For the care of the worthy poor and other charitable purposes, including hospital treatment.....\$203,091.41

Missions:

For the maintenance and operation of all the missions, and for the erection of places of worship and other buildings in the missions.....\$916,543.59

I believe I am safe in saying that at no time in the history of the Church has there been so much expended in our Missions as during the past two or three years, including the year that has just closed.

The grand total of these appropriations from the tithes and resources of the Church is.....\$3,878,610.19

These funds have been taken from the tithes and Church investments and returned by the Trustee-in-Trust to the Saints for the maintenance and operation of the Stakes and Wards, for the maintenance and operation of Church schools and temples, for charities and mission activities.

Other Charities:

In addition to charities paid from the tithes as before named, there has also been disbursed the fast offerings, other charities and assistance rendered by the Relief Society in the sum of \$464,404.39, which amount, added to the \$203,091.41 paid from the tithes, makes the total charity assistance rendered by the Church.....\$667,495.80
There has been collected by the various Wards of the Church and paid to missionaries to assist in their maintenance.\$100,685.08

STATISTICS AND OTHER DATA COMPILED FROM THE ANNUAL REPORTS FOR
THE YEAR 1930

We have at the present time: Stakes of Zion, 104; Wards, 926; Independent Branches, 74; Dependent Branches, 33; Total Wards and Branches in the Stakes of Zion, from Canada to Mexico, 1033; Missions, 30; Mission Branches, 873; Districts, 246.

CHURCH GROWTH

Children blessed and entered on the records of the Church in the Stakes and Missions.....20,021
Children baptized in the Stakes and Missions.....15,313
Converts baptized and entered on the records of the Stakes and Missions 6,758

Number of long-term missionaries from Zion, December 31, 1930	1,889
Number of short-term missionaries from Zion, December 31, 1930	52
Number of local missionaries.....	107

Total number of missionaries on foreign missions...	2,048
Number engaged in missionary work in Stakes.....	1,000

Total missionaries	3,048
Number of missionaries who received training at the Missionary Home	812
Persons recommended to the temples from the Stakes and Missions	69,109

SOCIAL STATISTICS

Birth rate, 29.7 per thousand.
 Marriage rate, 13.9 per thousand.
 Death rate, 7.6 per thousand.
 Families owning their own homes, 68 per cent.

CHANGES IN STAKE AND MISSION OFFICERS SINCE LAST OCTOBER CONFERENCE

Stake Presidents Appointed:

Anthon E. Anderson has been appointed president of Logan Stake to succeed Oliver H. Budge.

Harold B. Lee has been appointed president of Pioneer Stake to succeed Datus E. Hammond.

Jesse W. Richins has been appointed president of the Twin Falls Stake to succeed William A. Hyde.

J. Emmett Bird has been appointed president of the Kolob Stake to succeed George R. Maycock.

Almon T. Butterfield has been appointed President of the West Jordan Stake to succeed Joseph M. Holt.

Thomas A. King has been appointed president of the Garfield Stake to succeed Charles E. Rowan, Jr.

Francis W. Stratford has been appointed president of the North Weber Stake to succeed John V. Bluth.

New Mission Organized:

Texas Mission, with headquarters at Houston, Texas.

New Mission Presidents:

Charles E. Rowan, Jr., has been appointed president of the Texas Mission.

Charles H. Hart has been released as president of the Canadian Mission, and John V. Bluth appointed to succeed him.

New Wards Organized:

Ogden 21st Ward, Ogden Stake.

Wilmington Ward, Los Angeles Stake.

Maywood Ward, Los Angeles Stake.

Stake Presidents who have passed away:

George R. Maycock, president of the Kolob Stake.

Joseph M. Holt, president of the West Jordan Stake.

I attended the funerals of these two Presidents and the tributes paid to them were of the most excellent character. Their labors were splendid and their families have our sympathy and our prayers that they may follow in the footsteps of these two splendid men.

Bishops who have passed away:

William T. Harkness of the Magna Ward, Oquirrh Stake.

John L. Fish of Lakeside Ward, Snowflake Stake.

Others who have passed away:

Peter G. Johnston, one of the Church Auditing Committee for many years.

Benjamin Goddard, formerly manager of the Bureau of Information from its inception until just prior to his death.

George C. Smith, secretary for many years of the Tabernacle Choir.

Zina Young Card, daughter of President Brigham Young, and active in Church work from her young girlhood days.

Brigham Morris Young, son of Brigham Young, loyal and true all the days of his life to the Church and its interests and a worker in the Salt Lake Temple from the day it was dedicated until the time of his death.

Evan Stephens, formerly director of the Tabernacle Choir, and one of the men to whom we owe so much—to him and Brother George Careless, perhaps more than almost to any other men—for writing our beautiful hymns and for taking such a deep interest in all of our musical affairs.

DECRIES PROPAGANDA

I desire to bring to the attention of the members of the Church some very regrettable and most annoying circumstances. I have taken occasion in times past to denounce the conduct of persons both within and without the Church who have palpably sought to bring disgrace upon the Church and reproach to its leaders in the circulation of propaganda for and the unlawful practice of pretended "plural marriage." Notwithstanding the positive, unequivocal declarations which I have made from time to time on this subject, and in spite of the vigorous and unvarying prosecution within the courts of the Church, from the tribunals of the bishops to the Council of the Twelve Apostles, of cases arising out of violations of the law of the Church forbidding absolutely the practice of plural marriage—notwithstanding all these efforts on the part of the authorities of the Church to suppress the unlawful practices and propaganda of these people, we find that there are still a number, relatively small we hope, who persist in teaching the doctrine and maligning the leaders of the Church.

PUNISHED WHEN FOUND

Wherever the Authorities of the Church have been able to locate such persons and secure sufficient definite evidence to warrant their conviction, they have, without fear or favor, been dealt with and ex-

communicated from the Church. This procedure is the limit of Church jurisdiction. We have been, however, and we are entirely willing and anxious too that such offenders against the law of the State should be dealt with and punished as the law provides. We have been and we are willing to give such legal assistance as we legitimately can in the criminal prosecution of such cases. We are willing to go to such limits not only because we regard it as our duty as citizens of the country to assist in the enforcement of the law and the suppression of pretended "plural marriages," but also because we wish to do everything humanly possible to make our attitude toward this matter so clear, definite, and unequivocal as to leave no possible doubt of it in the mind of any person.

TO PROTECT THE UNWARY

There are always to be found in any large group of people some who are uninformed, credulous, and easily susceptible to the persuasions of more forceful personalities. Such persons are often well-meaning and at heart very devoted to the Church. It is a matter of sorrow and deep regret to us that some such members of the Church have been inveigled by designing men and fanatics into the support and practice of unlawful relations. It is largely for the protection of such class of people within the Church and similarly minded converts to the Church that we feel the necessity of stressing this unpleasant subject so much.

The machinations of the proponents of unlawful marriages are, of course, carried on largely in secret. The Church has no adequate way of thwarting their endeavors before much harm is often done; although the officers of the Church, from the highest to the least, are definitely instructed to be constantly on the watch for such teaching and propagandists. We have hesitated somewhat to make public statements or denials to charges and false assertions published in literature sent out by these enemies of the Church and its administration, because we have felt that added publicity to their pernicious statements would be gratifying to them and probably useless in stemming their activity. There is scarcely a man among the leading authorities who has not been defamed by them, both in print and speech.

WIDELY CIRCULATED

They have circulated their literature as widely as possible with their available means, even sending defamatory pamphlets to the missionaries of the Church in their fields of labor, extending to Europe. We suppose that in some instances this material may fall into the hands of investigators, weak members of the Church, and others who already, by reason of misrepresentation, are prejudiced against us. There are some, undoubtedly, among these who give credence to that which they read, although, of course, we should be able to expect and we do expect that no missionary of the Church would credit such false assertions.

FALSE AND SLANDEROUS STATEMENTS

These publications are not only slanderous of the leaders of the

Church but they are calculated to cast a blemish on the fair name of our State. Their authors are apparently without conscience as to the truth of their statements, seeking only to influence those who are uninformed and gullible. They have charged me and many of my brethren here with the commission of crime and have manufactured circumstances as fictitious as the imagination may conceive. We have felt that it was beneath us to make reply to such false and malignant accusations. We have believed that neither the people of the Church nor those outside the Church with whom we live as neighbors and fellow citizens would expect us to answer. If there are any of our brothers or sisters or friends who feel that there are any circumstances which warrant an answer or defense on our part, we assure any such we shall be glad to satisfy them on their request. And when we say our friends we mean our friends, not those who write anonymous letters, or individuals who make false statements about us.

Perhaps we are presumptuous, but we feel that our standing in the community as men of integrity and honor is a sufficient rebuttal to these infamous charges made against us.

PRESIDENT WIDTSOE MALIGNED

In most instances the misrepresentations and false accusations have been made by way of recital and innuendo, with an apparent effort to shield the authors and publishers from legal responsibility. In one recent instance, however, they have been bold enough to print a libelous attack on President John A. Widtsoe, supposedly because they knew of his expected presence here for conference. The circumstances recited are wholly fictitious and false, and are presented, undoubtedly, with the purpose of creating prejudice against him and injuring his work in Europe. We think that the high esteem in which Doctor Widtsoe is held, not only in the Church but in his State and as a national figure, makes unnecessary any reply to such calumny. However, if he desires he may have the facilities we can afford to protect himself and to prosecute the defamers of his good name.

ABSOLUTELY FORBIDDEN

Now, in conclusion, let me state again, as I have done many times before—and my statement is meant for every member of the Church of Jesus Christ of Latter-day Saints, for our neighbors and friends who dwell in the communities where we live, and for the whole world—that the Church does not countenance, aid, abet, tolerate or sanction in any way, shape or form the contracting of so-called “plural marriages,” but that on the contrary it absolutely forbids the members of the Church from entering into any such unlawful relations or teaching or encouraging such practices, and that it will continue in the future as it has done in the past to deal with and punish to the extent of its authority any persons who violate these injunctions. I do not know how to make it plainer or more forceful. If I did I would do so.

As I read this I recall that the statement is made that the leaders

of the Church can practice these things. So when this is published I will say that this applies to all the General Authorities of the Church and the members, for fear these falsifiers will start another falsehood.

THE POSITION OF THE CHURCH

I want the officers of our Church, our missionaries, all who in any manner represent us, to know beyond any doubt whatsoever that this is the straightforward, honest, unequivocal position of the Church, and I want them all to know that any person or persons who question this assertion cast reflection upon the honor and integrity of the men who stand at the head of the Church as its General Authorities, for this statement sets forth not only my own views and purposes, but it is sustained in every detail, in letter and in spirit, by each and every member of the First Presidency, the Council of the Twelve Apostles, the Presiding Patriarch, the First Council of Seventy, and the Presiding Bishopric, to whom it has been submitted and by whom it has been unanimously approved.

And I wish to say that I want it understood that so far as God gives me power to give His word to the people, it is the word of the Lord.

THE PEOPLES' WELFARE

Now, I cannot do more. Of course the circumstances to which I have called attention are very provoking and annoying to us. It is easy to become angry when we contemplate the harm and incalculable injury that some of these perverted, vicious men have perpetrated on the Church, but I do not speak in anger. I have in mind only the welfare and the progress of the great cause which we represent and love, and the people who are within the Church and those to whom we are carrying the Gospel. It hurts me to see the advancement of the work retarded by such regrettable activities within the Church itself. We may always expect to be assailed from without, but it seems to me we can reasonably hope that within the Church our solemn statements of fact and principle will be received at face value.

It may be that among those who so malign the Church and its leaders are some who are conscientious in their endeavors. I am sorry that they are so simple and misguided as to permit themselves to be allied with those who, by reason of their propaganda and activity, are among the most malicious enemies of the Church. I pray that their eyes may be opened and their course set right. I pray also that all the people of the Church in all parts of the world may unite in a determined effort to abolish from the inside of the Church at least these insidious efforts and unlawful practices which are calculated to bring so much reproach upon us.

DENIES CHURCH IN DEBT

The same people who are publishing these slanderous statements have also said that the presiding officers of the Church have used the credit of the Church and involved it in debt to the extent of \$23,000,000, mortgaging its property to secure this indebtedness.

The fact is that during my administration no part of the property of the Church has ever been mortgaged, and the Church itself is entirely free from debt.

In proof of what I have said, I read the statement of the Church Auditing Committee, as follows:

"April 4th, 1931.

President Heber J. Grant and Counselors,
Dear Brethren:

It gives us pleasure to state that our examination of the reports of the First Presidency's office, which covered the Presiding Bishop's department, disclosed the fact that the Church is entirely out of debt.

The accounting system of the Church is modern and complete.

Respectfully submitted,
Henry H. Rolapp,
O. W. Adams,
Auditing Committee."

CONTRARY TO LAW

It is against the law of the land to enter into polygamy. In section 58 of the Doctrine and Covenants, we find the following:

"For verily I say unto you, my law shall be kept on this land.

"Let no man think he is ruler; but let God rule him that judgeth, according to the counsel of his own will, or, in other words, him that counseleth or sitteth upon the judgment seat.

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land."

"Wherefore, be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under his feet."

STATEMENT SUSTAINED

I would like all those in this congregation who feel to sustain this statement that I have read to you to manifest it as the Apostles and all of the General Authorities have done, by raising their right hands.

(The congregation responded by raising their hands).

I have never seen such a lot of hands held so high in my life.

All those who are opposed to this statement will please raise their hands.

(No hands were raised).

Our enemies do not seem to be here.

QUOTES PROPHET'S PRAYER

The Prophet Joseph, at the dedication of the Kirtland Temple, in the prayer offered on that occasion, among other things said:

"We ask thee, Holy Father, to confound and astonish, and to bring to shame and confusion, all those who have spread lying reports abroad, over the world, against thy servant or servants, if they will not repent, when the everlasting gospel shall be proclaimed in their ears;

"And that all their works may be brought to naught, and be swept away by the hail, and by the judgments which thou wilt send upon them in thine anger, that there may be an end to lyings and slanders against thy people."

We say Amen to the prophet's prayer on that occasion.

READS FROM SCRIPTURES

In my remarks today I desire to read from the holy scriptures some of the words of the Savior, and also from the revelations that have come to us in our day.

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?"

"Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

"Every tree that bringeth not forth good fruit is hewn down and cast into the fire.

"Wherefore, by their fruits ye shall know them."

What kind of fruits do the people to whom I have referred bring forth? I know of no more outrageous falsifying in my life than has been indulged in by these people. One man by the name of Lorin C. Woolley said that Anthony W. Ivins and Heber J. Grant went to Los Angeles, that he followed them, that they went into a hotel and that Anthony W. Ivins married a plural wife to Heber J. Grant.

Anthony W. Ivins and Heber J. Grant were never in a hotel together in Los Angeles. Heber J. Grant has never suggested to any human being during his entire administration as President of the Church that anybody should ever enter into plural marriage. On the contrary, every man or woman who has ever opened his or her mouth to him on this subject he has taught to the contrary.

"And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand;

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

Those who have heard my counsel for at least twelve years, to say nothing of that of my predecessors and others, to obey the laws of the land and do not do it, are building their houses upon sand, and they are absolutely certain to fall.

"Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

"Master, which is the great commandment in the law?"

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbor as thyself.

"On these two commandments hang all the law and the prophets."

THE BARLOW CASE

I call to mind that we tried a man by the name of Barlow for entering into pretended plural marriage years ago. This man brought to us a letter purporting to come from Owen Woodruff, who was dead, telling him to send the person to Mexico, stating that Owen Woodruff married this girl to him. And there was not a word of truth in it. I went to his stenographer and confronted her, and she acknowledged that

she wrote the postscript on the letter herself. After Owen Woodruff had been dead for years a man whose name I will not mention because he repented of his sins, acknowledged that he performed that marriage.

What do you think of such falsifiers talking about the leaders of the Church apostatizing and that they are the reformers?

FAITH AND WORKS

"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?"

"If a brother or sister be naked, and destitute of daily food,

"And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"

"Even so faith, if it hath not works, is dead, being alone.

"Yea, a man may say, Thou hast faith, and I have works; show me thy faith without thy works, and I will show thee my faith by my works.

"Thou believest that there is one God; thou doest well, the devils also believe, and tremble.

"But wilt thou know, O vain man, that faith without works is dead?"

* * *

"For as the body without the spirit is dead, so faith without works is dead also."

The Latter-day Saints are a people of great faith. But I regret exceedingly that there are many among us who fail to do the works of God. We fail to live up to the requirements of the Lord. I am sorry that there are scores and hundreds of people who are not living the Gospel as they should do and observing to be honest, conscientious tithe-payers, observers of the Word of Wisdom, and who are not doing the other things that devolve upon us. Let us reform. Let us show our love of our fellows by keeping the commandments of God and setting an example before them that shall be worthy of imitation in all respects.

QUOTES FORMER SPEECH

I recall that on the first of June, twelve years ago—we had not been able to hold a conference immediately following the death of our beloved and revered President Joseph F. Smith in November, because of an epidemic of disease that existed—I was sustained to be the President of the Church, and I wish to quote a part of what I said at that time:

"I feel humble beyond any language with which God has endowed me to express it, in standing here before you this morning occupying the position in which you have just voted to sustain me. I will ask no man to be more liberal with his means than I am with mine, in proportion to what he possesses, for the advancement of God's kingdom. I will ask no man to observe the Word of Wisdom any more closely than I will observe it. I will ask no man to be more conscientious and prompt in the payment of his tithes and offerings than I will be. I will ask no man to be more ready and willing to come early and to go late, and to labor with full power of mind and body, than I will labor, always in humility. I hope and pray for the blessings of the Lord, acknowledging freely and frankly that without the Lord's blessing it will be an impossibility for me to make a success of the high calling whereunto I have been called. But like Nephi of old, I know that the Lord makes no requirements of the children of men, save he will prepare a way for them whereby they can accomplish the

thing which he has required. With this knowledge in my heart I accept the great responsibility without fear of the consequences, knowing that God will sustain me as he has sustained all of my predecessors who have occupied this position, provided always that I shall labor in humility and diligence, ever seeking the guidance of the Holy Spirit; and this I shall endeavor to do."

PLEDGE KEPT

Twelve years have passed away. But I can honestly and conscientiously say to this large assembly that I have day by day, month by month, and year by year, lived up to that pledge which I made at that time.

COUNSEL FROM THE LORD

The Lord says:

"Draw near unto me and I will draw near unto you; seek me diligently and ye shall find me; ask, and ye shall receive; knock, and it shall be opened unto you. "Whatsoever ye ask the Father in my name it shall be given unto you, that is expedient for you;

"And if ye ask anything that is not expedient for you, it shall turn unto your condemnation." * * *

"And as ye all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith."

Again from the Doctrine and Covenants:

"See that ye love one another; cease to be covetous; learn to impart one to another as the gospel requires."

"Cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated."

"And above all things, clothe yourselves with the bond of charity, as with a mantle, which is the bond of perfectness and peace."

NOT NECESSARY TO BE COMMANDED

I would like to read you the whole of this section known as Section Fifty-eight, but I see that the time has practically expired, so I will read only a part of it.

"For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward."

I have met any number of people who have said the Word of Wisdom is not a command from the Lord, that it is not given by way of commandment. But the Word of Wisdom is the will of the Lord and the Lord says in the words that I have just read that it is not meet that we should be commanded in all things. If you love your neighbor as yourself, if you love God with all your heart, might, mind and strength, does he need to command? No.

Listen to the following:

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness."

Can you, by your own free will, accomplish righteousness in the world as well by failing to obey the will of the Lord as you can by

obeying it? I say No. One of the best ways in all the world to bring to pass much righteousness is to set an example as a conscientious, God-fearing Latter-day Saint, observing all of the requirements of the Lord.

"For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

"But he that doeth not anything until he is commanded, and receiveth a commandment with a doubtful heart, and keepeth it with slothfulness, the same is damned.

"Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments?

"Who am I, saith the Lord, that have promised and have not fulfilled?

"I command and men obey not; I revoke and they receive not the blessing.

"Then they say in their hearts: This is not the work of the Lord, for his promises are not fulfilled. But wo unto such, for their reward lurketh beneath, and not from above."

I commend the entire section for your perusal.

GRATEFUL FOR KNOWLEDGE

I rejoice beyond all the power that God has given me to express my feelings for the knowledge that God is directing the affairs of the Church of Christ. I rejoice beyond all the ability that I have to express my feelings that he has given me a knowledge of the divine mission of our Savior, the Redeemer of the world, the Son of the living God. I am happy beyond expression to know that Joseph Smith was a prophet of the living God and an instrument in the hands of God of restoring again to the earth the Gospel of Jesus Christ with the power and priesthood given to him by the Apostles of the Lord Jesus Christ, who held that authority when they were here upon the earth.

PRIESTHOOD PROPERLY EXERCISED

I rejoice in knowing that the Lord through the inspiration of his Spirit has guided this people through all the changing scenes through which we have had to go. I am thankful that even when the Prophet Joseph and others were in Liberty Jail one of the greatest of all the great revelations that have come to this people was given to him. I rejoice in knowing that all these charges of tyranny and oppression and of a dictatorial management of the Church are absolutely false. There is not a man of the General Authorities of the Church but that desires to do—what? To exercise the priesthood exactly as the Lord says it should be exercised, and I will read the identical words. I really do not need to read them as I can repeat them from memory:

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love towards him whom thou hast reproved, lest he esteem thee to be his enemy;

"That he may know that thy faithfulness is stronger than the cords of death.

"Let thy bowels also be full of charity towards all men, and to the household

of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever."

The enemies of the prophet could imprison him, but he had access to God Almighty and was inspired and blessed of him.

May the Lord help every one of us who professes the name of Jesus Christ and testifies to the divinity of the work in which we are engaged to live it in honor, in virtue, in truth, is my prayer, that our example may proclaim by our works the truthfulness of it. I bear testimony before God to the divinity of this work, in the name of Jesus Christ, our Redeemer. Amen.

ELDER SYLVESTER Q. CANNON

Presiding Bishop of the Church

I endorse fully and unequivocally, my brethren and sisters, every word that has been spoken by President Grant this morning. I sense the responsibility that rests upon me this morning in speaking to you, and trust that I may enjoy your confidence in that which I may say, that I may be led to speak those things that are true and helpful.

EASTER CELEBRATION

Throughout the Christian world, yesterday, today and tomorrow, the most important event in Christian history, and in the earth life of Him who is the source of Christianity, is being celebrated. That is the crucifixion and resurrection of the Savior. The Latter-day Saints are fully in accord with the spirit of this occasion. Not only that, but we understand also that this is, actually, the time of year when the Savior was born. We recognize that his life and teachings, and the doctrines which he declared, are divine. We accept him in every sense of the word as the Son of God. We realize that his atonement was necessary, that men might come unto salvation, receive forgiveness for the transgression of Adam, and be rescued from spiritual death, and have the opportunity of gaining salvation and exaltation in the presence of the Lord.

RESURRECTION AND LIFE

We acknowledge and believe fully in the resurrection from the dead—the literal resurrection of the body. The Savior was indeed the first fruits of the resurrection. Through him we also may be resurrected. The time of our resurrection will depend upon our works here, and upon our faith and action. I would like to speak for a moment in regard to the life of Christ. "Though he were a Son," we are told, "yet learned he obedience by the things which he suffered: and being made perfect, he became the author of eternal salvation unto all them

that obey him." He passed through practically every experience that is possible for man to experience. He walked the path of humility. He said to the people:

"Come unto me, all ye that labor and are heavy laden, and I will give you rest.

"Take my yoke upon you and learn of me; For I am meek and lowly in heart: and ye shall find rest unto your souls.

"For my yoke is easy and my burden is light."

POWER IN HUMILITY

He taught them the spirit of humility, and exemplified the power therein. There is a vast difference in meaning between humility and humiliation. Humiliation means shame. Humility does not mean lack of self-respect. It means strength and fortitude. It involves high moral courage. It leads to faith, trust in God, and to good works. It promotes gratitude. It overcomes vanity. It develops the strength to stand for right and truth. It involves clear thinking and sound judgment, because those who are humble are not likely to be misled by the trickeries of the world. It is evidenced by love of fellow-men. Humility manifests none of the elements of hypocrisy or self-righteousness. Remember the Savior's parable of the Pharisee and the publican. Humility is the opposite of highmindedness and pride. In it there is safety. Humility tends to keep people level-headed. Pride overbalances them. Pride tends to blind the eyes to the light and to close the heart against the truth. We are warned continually in the scriptures with regard to the dangers of pride, and advised of the benefits of humility. We have listened this morning to the testimony of President Grant, given at the time he accepted this position as the President of the Church, and of his pledge at that time to labor in humility and diligence for the welfare of this work.

HUMILITY LEADS TO FAITH

The very basis of this work is the spirit of humility, of striving to understand clearly the work of the Lord, and of righteous living. So when I say that humility leads to faith, I am sure that all of you who have had experience in the mission field realize that only those who are humble in their hearts are prepared to receive the truth and the light. Those who are proud have their hearts closed, their eyes blinded, and they are not willing to receive the Gospel. That of itself is evidence of the importance of so living in lowliness of heart that we can discern clearly between right and wrong.

CONTRITENESS OF SPIRIT LEADS TO GOD

Only those who are contrite in spirit can enter into the presence of God. As the prophet Isaiah declared:

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit to revive the spirit of the humble, and to revive the heart of the contrite ones."

The Savior illustrated this fundamental requirement when he placed a child in the midst of his disciples, saying: "Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven." On another occasion he declared: "Whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted." So humility is a means of triumph, paradoxical as that may sound. But that triumph is not of the nature sought by those who are proud at heart.

HUMILITY—A DIVINE GIFT

A day or two ago I read a newspaper item which told the experience of an able and intelligent man, who in the pride of his heart, had committed a crime, and had been sent to prison. He had been in prison for some time, and he declared, in this newspaper statement, that he had finally found humility, and used this expression: "The gift of the gods is humility." Whatever his belief in a Divine Being may be, he expressed, at least, a true principle, that through humility we come to understanding, repentance, and peace of mind.

SPIRITUAL EFFECTS OF DEPRESSION

The economic depression that we have suffered in the last year and a half has had a serious effect, not only upon the financial condition of the people of the world, but upon their spiritual attitude. Evidences are many that, as a result of this adversity, people are becoming more humble, are cultivating clearer thinking, and greater sanity. If the effect of these unfavorable economic conditions shall be to cause mankind generally to resist arrogance and to promote human welfare, then it will have proven a benefit in disguise to that extent at least. Surely, if there is anything that is necessary in the world today it is that spirit expressed by the prophet Micah:

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

The tendency of the natural man is toward pride, highmindedness and covetousness, as stated by the President this morning. The Spirit of the Lord, which should guide men, is the spirit of humility, of faith, of clear thinking, of courage, of sound judgment, and of the desire for truth and light. History of nations evidences the extent of their progress as a result of their attitude, whether it has been that of pride and haughtiness, or whether it has been that of right living.

PRIDE LEADS TO DESTRUCTION

Humility is a state of mind, and not a condition, necessarily, of finances. It is too often true that people who gain financial prosperity are led away by pride of the heart and the desire for the things of this world. As I read history there has been no nation that has ever fallen because of prevailing humility among the people. But there are many instances of downfall due to pride. So long as nations have

maintained a humble spirit they have been able to endure and to grow; but whenever they have become steeped in pride, they have been led to destruction. When Mary, who was to become the mother of the Savior, came to Elizabeth, the mother of John the Baptist, the latter was led to prophesy these words:

"He hath put down the mighty from their seats, and exalted them of low degree."

The wise man, Solomon, declared:

"When pride cometh, then cometh shame; but with the lowly is wisdom. * * *

"Pride goeth before destruction, and an haughty spirit before a fall.

"Better is it to be of an humble spirit with the lowly, than to divide the spoil with the proud. * * *

"Before destruction the heart of man is haughty, and before honor is humility. * * *

"By humility and the fear of the Lord are riches and honor and life."

DANGERS IN HIGH PLACES

There is a tendency very often for men, when they are elected to positions in public office by the people, to consider that they possess some superior power as a result thereof. I am reminded of a statement made by former President Calvin Coolidge. He said:

"It is difficult for men in high office to avoid the malady of self-delusion. They are always surrounded by worshippers. They are constantly, and for the most part sincerely, assured of their greatness. They live in an artificial atmosphere of adulation and exaltation, which sooner or later imperils their judgment. They are in grave danger of becoming careless and arrogant."

Surely we should ourselves maintain, and we should influence not only all of the officers and members of this Church, but also, as far as possible, the people of this, the greatest nation upon the earth today, to cultivate and maintain a spirit of lowliness of heart, in the midst of prosperity. If the people of this country will but recognize the source of the blessings which they enjoy, realize that intelligence, judgment and ability are given them of God, and that they should use them for the welfare of mankind, and not solely for their own selfish aggrandizement, then this nation will continue to grow and prosper, and will be able to overcome the present unfavorable conditions. The result will be to promote greater equality among men, and finer consideration for one another. On the contrary, if the spirit of pride and vain ambition shall prevail throughout the country; then the future welfare and progress of this nation, or any nation, under such conditions, will be seriously endangered.

With the increase of temporal prosperity among us as a people in common with the rest of the country generally during the past few years, the continuance of faith and devotion to the Gospel by some of those who have been successful in financial affairs is jeopardized. Not that wealth necessarily means loss of faith; but there is an unconscious tendency in the midst of success to supplant humility of spirit with high-mindedness. We tend to forget our obligations to the Lord, and our need to obey the divine commandments and to impart

of our means to build up his work. This tendency becomes evident not only among parents, but also, and particularly so, among the children through indulgence shown them, through the luxuries which they enjoy, and through lack of instruction and obedience to divine principles. What is the result under such conditions? It follows that those who give way to feelings of pride lose the spirit of the Gospel and forfeit their enjoyment of spiritual gifts which would lead them on to righteousness. The Church suffers through their neglect, but they suffer far more through the loss of their spiritual standards.

INSTANCES OF POWER THROUGH HUMILITY

If time would permit, there are many instances that could be cited of men in high places who have shown their strength by their humility. The truly great are possessed of humility of heart. The Savior is the most outstanding example. Lowly as a child, strong in courage, fearless in declaring the truth, determined to fulfil his responsible mission, confident of his position, acknowledged by discerning men for his capacity, he exemplified fully the power of humility. His apostles showed the same spirit. Notwithstanding they were endowed with power from on high, yet were they indeed the servants of the people. In these days, in the affairs of this nation, the two most outstanding characters, Washington and Lincoln, demonstrated this same spirit. In the Church, the Prophet Joseph Smith, and every one of his successors, as well as the other Authorities of the Church generally, have been possessed of that spirit of humility in the midst of their great responsibilities.

THE SPIRIT OF THE PRIESTHOOD

We have heard from President Grant this morning the recital of a part of Section 121 of the Doctrine and Covenants with regard to the spirit to be exercised by those who bear the priesthood. Let me repeat a portion of it:

"Behold, there are many called, but few are chosen. And why are they not chosen?

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men. * * *

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge."

The spirit of the priesthood is indeed the spirit of humility, of faith, of courage, of diligence, of confidence, of determination, of persistence for the right and the truth, and of consideration for our fellow men.

I desire that the Lord may help us all so to live as to maintain this spirit, that even though we may enjoy prosperity and success, we may recognize the fact that these things come to us through the blessings of the Lord and that we should impart of our means for the cause of righteousness. If we have the spirit of humility we shall recognize the importance of giving of our means and our time for this cause, which

makes for the welfare, the progress, and the salvation of mankind generally.

May we all strive continually "to do justly, to love mercy, and to walk humbly" with the Lord, I earnestly pray in the name of Jesus Christ. Amen.

PRESIDENT RUDGER CLAWSON

Of the Council of the Twelve Apostles

My brethren and sisters, this is a great gathering of the Latter-day Saints for religious instruction, and it is to be expected that we will here be taught the true principles of religion. Let me say that religion is a serious and solemn thing—serious for the reason that it involves the question of salvation, individual and general salvation, and this, I take it, is an extremely important matter.

GOD'S GREATEST GIFT

The Lord spoke to the Prophet Joseph Smith, upon one occasion—you will find it recorded in a revelation in the Doctrine and Covenants, Section 6, the thirteenth paragraph—these very impressive words:

"If thou wilt do good, yea, and hold out faithful to the end, thou shalt be saved in the kingdom of God, which is the greatest of all the gifts of God; for there is no gift greater than the gift of salvation."

So we see from this that salvation is something that is greatly to be desired.

Permit me also, brethren and sisters, to quote a very significant passage from the Book of Mormon, namely:

"Adam fell that men might be, and men are that they might have joy."

WHAT SALVATION IS AND HOW OBTAINED

I think that it is apparent to all that no man could have permanent joy without salvation. Joseph Smith, the Prophet, defined salvation, in brief, in the following comprehensive language:

"Salvation is nothing more nor less than to triumph over all our enemies and put them under our feet, and when we have power to put all enemies under our feet in this world, and a knowledge to triumph over all evil spirits in the world to come, then are we saved, as in the case of Jesus, who was to reign until he had put all enemies under his feet, death being the last enemy."

It would seem, therefore, that knowledge is a vital factor in the matter of salvation, for every one who does not obtain knowledge sufficient to be saved, will be condemned. The principle of knowledge is given through Jesus Christ. It is impossible for a man to be saved in ignorance.

Salvation comes to the children of men through the atonement made by our Savior, the Lord Jesus Christ, whose precious blood cleanses from all sin, and redeems and saves fallen man in the presence

of God, always upon the condition of repentance and submission to the will of God.

THE REWARD OF THE FAITHFUL

The will of God is set forth in great simplicity, clearness and power in the standard works of the Church, the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price.

Speaking of those who attain to the highest rewards in the kingdom of heaven, the Lord said, in a revelation given to Joseph Smith, the Prophet, and Sidney Rigdon, dated February 16th, 1832, that which follows:

"And again, we bear record—for we saw and heard, and this is the testimony of the gospel of Christ, concerning them who shall come forth in the resurrection of the just—

"They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given—

"That by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power.

"And who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true.

"They are they who are the church of the first born"—or in other words, the Church of Jesus Christ, for he was the first born:

"They are they into whose hands the Father has given all things—

"They are they who are priests and kings, who have received of his fulness, and of his glory."

These words correspond, in spirit and doctrine, with the teachings of the Savior and his apostles in the meridian of time. It would be well if the Latter-day Saints would give heed to these words, and it would be well if the world at large, the children of men generally, would give strict heed to these words, because in rendering obedience to the will of God they will find salvation.

TESTIMONY

I testify to you, my brethren and sisters, solemnly, that I do know that this is the true Church of God; that Jesus was the Christ; that Joseph Smith was his prophet; and that it was given to Joseph Smith to stand at the head of this last dispensation, the dispensation of the fulness of times. I testify to you that whatever authority of God is resting down upon this people, has come to them and to us from the Lord, through the Prophet Joseph Smith. Hence I do certainly revere his memory, and I regard him as a great man and a great prophet. We know—at least, we believe with all our souls—that Joseph Smith now mingles with the Gods in the spirit world, and, with his brethren there, is planning for the salvation of the people.

This is the testimony I bear in all humility, and I do it in the name of the Lord Jesus Christ, Amen.

ELDER STEPHEN L. RICHARDS

Of the Council of the Twelve Apostles

The burden of my thought today is that of gratitude. My heart is mellowed and deeply touched by the great blessings which I enjoy.

GRATITUDE FOR BLESSINGS

I am thankful for the privilege which I now have to be once again in the councils of my brethren; to be associated in general conference with the Church; to stand where I can look into the faces of men whom I have come to love and honor and respect. I cannot contemplate my membership in the Church, the testimony of the divine authenticity of the work in which we are engaged, the high privileges which have come to me, to labor in the advancement of the great cause, these blessed associations with my brethren in the priesthood, without rendering to God, my Father, the gratitude and thanks of my heart.

I am grateful for the kindness which on every hand I have met, at the hands of my brethren and my sisters. God has been good to me, and I now thank you, my brethren in the holy priesthood and my sisters in the Church, for your kindness and consideration.

JOY THAT PASSES UNDERSTANDING

I am glad once again to be able to engage in the activities of the Church. I want to let my voice be heard in proclamation of the holy Gospel. I want to bear my testimony to all mankind that God's work is established, and that within the Church of Jesus Christ of Latter-day Saints are to be found the principles of eternal life, the satisfactions that are enduring and the joy that passes understanding.

I have had some time for contemplation and reflection. I have had opportunity of introspection and the analysis of my thoughts and feelings, and I have definitely reached the conclusion that there is no happiness for me except in the philosophy and high conceptions which the Gospel of Christ brings to me. I enjoy the pleasant things of life. I enjoy and appreciate the beauty of the earth and that which it provides; but I prize above all these a contentment of mind, a peace of heart, brought to me in my testimony of the truth. I know that God lives. I know that my God is my Father—more than a mere principle; more than an irresistible, dominating force in nature. He is my eternal parent. I am his child. My spirit was begotten of him. I know that the Savior of this world is the Son of the living God. His existence is a reality to me. The example and the teachings of his earthly life constitute the ideals to which I aspire. I ask for no higher nor more comprehensive philosophy.

THE INSPIRED OF GOD

I know that the Prophet Joseph Smith was divinely called. I know that his mission in life was to restore the everlasting Gospel, and

I believe in the revelations which God, in his mercy, gave to the Church and to mankind, through him. I honor the name of the Prophet Joseph Smith. I feel that no greater and higher honor could come to me than to win some day, when my ministry shall have been completed, his approval for my labors, because I look upon him as the earthly head of the kingdom, the beginner of it, the inspired of God, to receive the initial revelations for the restoration of the Gospel. I prize my knowledge of him, as I prize my knowledge of the very Lord of the universe. And all the men who in proper order have succeeded him are prophets of the living God. Their place in the kingdom has been won and established.

It is so with our present prophet, standing at the head of the Church today. We honor and respect and love him for his devotion to the work of God, and for his integrity, his absolute integrity to the Lord, to the work, to the people, and to the world. I cannot understand how the word of Heber J. Grant can be questioned by any living person who knows his life and his record. No more honest, aggressively honest man have I ever known, and our confidence in his word and in his honor should be supreme.

CONSIDERATION FOR ONE ANOTHER

I am grateful for the kindness that the Gospel of Jesus Christ brings. All the words of our Savior are kind and considerate. The very plan of life and salvation is of the essence of charity and kindness and love. There is no compulsion, and one of the most grievous errors, in my judgment, into which the creeds and sects of religion have almost universally fallen is that of dogmatism, and such rigorous ritual as to deprive their proponents of these elements of kindness, and mercy, and tolerance, and consideration. Every man is an individual. He is entitled to be treated as a separate entity. Into his human tabernacle has come an individual intelligence of eternal life and duration, and I can conceive of no higher principle, no more salutary conception than that of the recognition of the individual differences of men and of women. Of these the Gospel, when properly understood and interpreted, takes note, and every man, in his place and circumstances, is given adequate and individual consideration. We are not all expected to be cast in one mould. We are as different in our thoughts and thinking, in our capacities and abilities, in our receptiveness, as we are in appearance. But the Gospel makes allowance for all of these. It gives to each one the opportunity of activity as his capacities and abilities may warrant, and it brings to each one a tolerance and compassion commensurate with the weaknesses and frailties of each individual.

THE FRUITION OF GOD'S PURPOSES

We are not perfect. We make no such pretensions, but we are striving to do good. We are striving for betterment and progression, and we are offering to the world the most progressive of all the phil-

osophies and programs which have been offered for the advancement and improvement of individuals, as well as nations and groups.

I believe that God is blessing this great work. I believe that faster, perhaps, than we know, there is being brought to fruition the great purposes which he has announced for the human race. I see on every hand the evidences and the testimonies which we are told are to follow the testimonies of his chosen witnesses. We do not know how soon the ultimate consummation of his work will be effected, but we do know that we are moving forward, and it is ever my hope that all of us may be in the line of progress, that our service may ever be at the disposal of those who preside over us, and of the great cause. I feel that as every man gives his best to this high endeavor, he will grow in stature; he will grow in goodness; he will grow in love of God and love of the work.

I desire to give my best. I desire to unite with you in an effort to preach the true conception of the Christian doctrine. I desire to serve my God to the best of my meager ability. And now I praise his holy name for his great and glorious work, for these high conceptions that he has given to us to feed our very souls, to enliven us with love and reverence and worship, and the desire for goodness.

THE SUPREME CHARITY

I apprehend that the adversary of truth is at work in the world. I believe that he is touching and influencing the lives of many men, and that their conduct is inimical to the progress of our work, and yet I almost hesitate to call them enemies. After all, mankind are of one great brotherhood, some weaker than others, and it would seem some are vicious and malicious, and intentionally do great harm. Thank God I am not the judge of my brother and my sister. I am persuaded sometimes to believe with him who says that the supreme charity in all this world is to judge not, but to leave the judgment of our fellow men in the hands of him who is the great and just judge of all. As I desire mercy for myself, I plead for mercy for all mankind. "God forgive them. They know not what they do."

I pray that the spirit of love and tolerance and mercy, which the Gospel brings, may ever abide in our hearts, in the name of Jesus Christ, Amen.

The hymn, "Redeemer of Israel," was sung by the congregation.

The closing prayer was offered by Elder Anthon E. Anderson, President of the Logan Stake.

The Conference adjourned until 2 o'clock p. m.

FIRST DAY

AFTERNOON MEETING

The second session of the Conference commenced promptly at 2 o'clock p. m., with President Heber J. Grant presiding.

The congregation sang the hymn, "How Firm a Foundation, Ye Saints of the Lord."

The opening prayer was offered by Elder Thomas A. King, President of the Garfield Stake.

The hymn, "Prayer Is the Soul's Sincere Desire," was sung by the congregation.

ELDER REED SMOOT

Of the Council of the Twelve Apostles

I want to thank my Heavenly Father for the privilege of meeting with you this day. In the first place I want to endorse with all my heart and soul the remarks that have been made during the morning session. I think they were most timely and I wish to say to the people of the Church, no matter where they may live, these things apply to our every day life and if adhered to will make better men and better women of us.

NOT ASHAMED OF THE CHURCH

The examples that we set wherever we go are but one way of preaching the Gospel of Jesus Christ. I have never been ashamed to acknowledge that I am a Mormon, if you please, a member of the Church of Jesus Christ of Latter-day Saints, and in so doing I cannot recall one instance in my life when it has redounded to my disadvantage. When I see, as I have seen in times past, members of the Church shrinking in certain society or associations from letting people know that they are members of the Church of Jesus Christ, I have only pity for them. If the principles of the Gospel were lived by every man who professes to be a Latter-day Saint we would be the ideal people of the world, and I believe that we are even under present conditions.

PROHIBITIONISTS

Do we believe in prohibition? I cannot but say, without a question of doubt, that there are a greater number of Latter-day Saints who not only believe it but practice it than in any other community of like number or any other place in all the world. It means so much to us and the world, and we profess so much for those who live it. I hope and trust that it will grow in the hearts of the people until every man bearing the priesthood of the living God can say, "I am a prohibitionist. I am proud of it." Acknowledge it. I testify to you that there has never been a place where I have been present, in this country or in foreign lands, where it has mortified me in the least degree to acknowl-

edge it by word or action—I not only profess to be a prohibitionist, but that I live that law and have done so all my life, thanks to that mother God gave me.

INGERSOLL'S VIEWS REGARDING ALCOHOL

There has been a great deal of talk lately to the effect that the prohibition law should be repealed. Would it be better for the world? I do not believe so. No one can claim that Robert G. Ingersoll was a fanatic religiously, and I know of no one who has expressed himself upon the curse of alcohol stronger than has Robert G. Ingersoll. I would that the whole world would study what he said is the result of its use. And while this question is before the nation, if you please, and many I find, even among our people, believe it would be best to have the prohibition law repealed, I want to call your attention to what Robert Ingersoll said regarding alcohol:

"I am aware that there is prejudice against any man engaged in the manufacture of alcohol. I believe that from the time it issues from the coiled and poisonous worm in the distillery until it empties into the hell of death, dishonor and crime it demoralizes everything that touches it from its source to its end.

"I do not believe that any one can contemplate the object without prejudice against the liquor crime. All we have to do gentlemen, is to think of the wrecks on either bank of the stream of death, of the suicides, of the insanity, of the poverty, of the ignorance, of the destitution, of the little children tugging at the faded and withered breasts of weeping and despairing mothers, of the wives asking for bread, of the men of genius it has wrecked, and man struggling with imaginary serpents, I believe every thoughtful man is prejudiced against this damned stuff that is called alcohol!

"Intemperance cuts down youth in its vigor, manhood in its strength and age in its weakness. It breaks the father's heart, bereaves the doting mother, extinguishes natural affections, erases conjugal love, blots out filial attachments, blights parental hope, and brings down mourning age in sorrow to the grave. It produces weakness, not strength; sickness, not health; death, not life. It makes wives widows, children orphans, fathers fiends, and all of them paupers and beggars. It feeds rheumatism, nurses gout, invites cholera, imparts pestilence and embraces consumption.

"It covers the land with idleness, misery and crime. It fills our jails, almshouses and asylums. It engenders controversy, fosters quarrels and cherishes riots. It crowds our penitentiaries and furnishes victims for the scaffold. It is the life blood of the gambler, the element of the burglar, the prop of the highwayman and the support of the midnight incendiary.

"It countenances the liar, respects the thief, esteems the blasphemer, it violates obligations, reverences fraud and honors infamy. It defames benevolence, hates love, scorns virtue, slanders innocence.

"It incites the father to butcher his helpless offspring, helps the husband to massacre his wife, and the children to grind the patricidal ax. It burns up men, consumes women, detests life, curses God and despises heaven. It suborns witnesses, nurses perjury, defiles the jury box and stains the judicial ermine. It degrades the citizen, debases the legislature, dishonors the statesman and disarms the patriot.

"It brings shame—not honor, terror—not safety, despair—not hope, misery—not happiness; and with the malevolence of a fiend it calmly surveys its frightful desolation and unsatiated with havoc, it poisons felicity, kills peace, ruins morals, blights confidence, slays reputations and wipes out national honor—then curses the world and laughs at its ruin."

Is there anyone who can deny these statements? What more

trouble and sorrow could come to a mother or a father, a sister or a brother, than to have one of their loved ones addicted to the alcoholic curse? What right thinking person can believe it should be sanctioned by law? No, God grant that it shall never come to our fair America again.

I do not say that the present administration of the law is perfect. I do not say that it has been enforced to the length it could be. But I do say and I do claim that it is a thousand times better than if we had today the open saloon, the hell-holes of Satan himself.

EASTERN STATES MISSION ACCOMPLISHMENTS

There are so many questions of vital importance, my brethren and sisters, that could be spoken of and which have been referred to by those who have addressed this Conference. If I do trespass a moment I want to make reference to the Eastern States Mission, and acknowledge the splendid work accomplished by Brother James H. Moyle, the president of that Mission. He has made it possible to reach not only the few that come to church, but also the thousands who listen to our Elders' sermons by radio. The last two nights I have read the speeches that have been delivered over the radio in the Eastern States Mission by our Elders. Brother Moyle tells me that the radio speeches do not cost the Mission a cent, and I have not the least doubt that they have reached tens of thousands of people who had never heard of Mormonism or had had one principle of our Gospel explained to them by a member of the Church. He informs me that almost all of these speeches have been prepared by young missionaries themselves. Many of them are masterpieces. It would do this great congregation and all the thousands who are listening in over the radio a great deal of good to hear them delivered from this stand.

GOD AT THE HELM

This work is growing. The God of heaven is at the helm. He has never made one prediction through his prophets in any age of the world nor in this day and dispensation that will not be literally fulfilled. I know it as I know that I live. God grant his blessings unto the President of the Church, the General Authorities of the Church, the organizations of the priesthood, and all the people of the Church. Remember, brethren and sisters, you belong to the most remarkable organization in all the world. God give us power and strength and the determination to do our part to bring about the purposes of God in establishing His Church in this day and generation, I ask in the name of Jesus Christ, Amen.

ELDER JAMES E. TALMAGE

Of the Council of the Twelve Apostles

About 420, probably 421 of our present era, as we reckon the years, Moroni, an ancient Nephite prophet, the last of a long line,

closed the record of his people, and left the seal of his testimony upon all that had been inscribed upon the metallic plates which were made to receive the account of the Lord's dealings with that people, from the time they had been led from Jerusalem, across the deep, to this American continent. I pray you heed these words of his:

"And again, I exhort you, my brethren, that ye deny not the gifts of God, for they are many; and they come from the same God. And there are different ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestations of the Spirit of God unto men, to profit them.

"For behold, to one is given by the Spirit of God, that he may teach the word of wisdom;

"And to another, that he may teach the word of knowledge by the same Spirit;

"And to another, exceeding great faith; and to another, the gifts of healing by the same Spirit;

"And again, to another, that he may work mighty miracles;

"And again, to another, that he may prophesy concerning all things;

"And again, to another, the beholding of angels and ministering spirits;

"And again, to another, all kinds of tongues;

"And again, to another, the interpretation of languages and of divers kinds of tongues.

"And all these gifts come by the Spirit of Christ; and they come unto every man severally, according as he will.

"And I would exhort you, my beloved brethren, that ye remember that every good gift cometh of Christ.

"And I would exhort you, my beloved brethren, that ye remember that he is the same yesterday, today, and forever, and that all these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men."

THE EVIL GIFT

And now I pass over several paragraphs of comment upon what has gone before, and read you another admonition from this ancient revelator:

"And again I would exhort you that ye would come unto Christ, *and lay hold upon every good gift, and touch not the evil gift, nor the unclean thing.*"

A very strong contrast is here drawn. The principal gifts of the Spirit are listed in other scriptures, in the Bible, in the volume of latter-day revelation, the Doctrine and Covenants; but the enumeration I have read to you is perhaps as comprehensive as any. The prophet plainly proclaims the fact that these are characteristic of the Church of Christ. Miracles, as the manifestations of such gifts are sometimes called, will not be done away as long as men are receptive to the operations of the Spirit of the Lord, as long as men are willing to receive and to heed.

But the admonishment is: "Touch not the evil gift, nor the unclean thing." What is meant by that? Satan from the first has been a great imitator; he is an experienced strategist. Never has the Lord set his hand to do a specific thing for the good of his people upon the earth, of outstanding feature, but that Satan has attempted to imitate it in some degree.

FROM GOD OR FROM SATAN?

The Lord manifested himself to Moses, and talked to the man face to face. Moses records the fact, and adds that he could not have looked upon the Lord with his physical eyes, but that the glory of the Lord was upon him, and he was able to see with his spiritual eyes.

Then came Satan, the audacious, the father of lies, and represented himself as being the son of God in the distinctive sense. Moses was able to discern and perceive.

"And it came to pass that Moses looked upon Satan and said: Who art thou? For behold, I am a son of God, in the similitude of his Only Begotten; and where is thy glory, that I should worship thee?

"For behold, I could not look upon God, except his glory should come upon me, and I were strengthened before him. But I can look upon thee in the natural man. Is it not so surely?"

Oh, that we all had such power of discernment. That is a gift of the Spirit, to which we are entitled and we will have it as we live for it. With that gift we shall be free, to a great extent, from the deception that otherwise might lead us astray.

As the Lord gives revelations, so does Satan, each in his way. As the Lord has revelators upon the earth, so has Satan, and he is operating upon those men by his power, and they are receiving revelations, manifestations, that are just as truly of the devil as was his manifestation to Moses, to which I have referred.

BEWARE OF DECEPTION

We need the power of discernment. We need the inspiration of the Lord, that we may know the spirits with whom we have to deal, and recognize those who are speaking and acting under the influence of heaven, and those who are the emissaries of hell. Many have been led away in this Church. Go back to 1830. In September of that year, a few months only after the Church had been organized, Satan was at work, and men were receiving revelations which were put forth to offset those that were given to the Church through the Lord's chosen revelator, the Prophet Joseph Smith. He had been instrumental in translating the ancient records, and he had been given the aid of the Urim and Thummim. Hiram Page found a peculiar stone, and used that, as the devil seems to have influenced him, until the Lord had to speak and declare that that which Hiram Page had given unto the people was not of him, and that when he had revelations to give to the Church he would give them through the man who was sustained as the revelator at the head of the Church, and not through somebody else. Read Doctrine and Covenants, section 28.

Nevertheless the Lord makes plain in the scriptures of these days that his wondrous gifts, the gifts of the Spirit, can be possessed by those who live for them and they will be given severally, according as the Lord will, and he wills to give them unto those who will use them rightly, and not unto those who would dishonor them.

FALSE PROPHETS

The Lord does not work miracles to satisfy idle curiosity or to gratify the lust of the evil-doer. When you hear, if hear you should, of men who are receiving revelations concerning the conduct of this Church, and those men are not such as you have sustained by the uplifted hand before the Lord as your representatives with the Lord, and as his prophets and revelators unto you, you may know that those men are not speaking by the power of God.

Now, do not be deceived. If men come to you and tell you that they have received manifestations and revelations telling of great developments that are to come, beware! So live that you may have the power of discernment. When they tell you that it has been made known to them that great wealth is to be taken out of the hills, under their direction; that they are to bring it forth with the prime purpose of using that wealth for the building up of the Church, for the erection of a great temple, toward which eventuality the eyes of the Latter-day Saints are turned, you may know that they are not of God. No temple will ever be built as the result of the gifts of a rich man, or of a few rich men. In building temples the Lord requires a specific kind of money. It must be sanctified money. It must be the money of sacrifice, and he needs the pennies of the faithful poor as much as the gold pieces of the rich.

We may all have part in building the great temple to which reference is often made, as we have all had the privilege of taking part in building the temples that have already been erected.

SPURIOUS IMITATIONS

Satan has tried to appear as an angel of light in earlier dispensations. He is doing so today. John the Revelator warned the people of this very day in which we live. He wrote for our warning of what would take place. He saw evil powers, and he calls them the spirits of devils, working miracles and deceiving the people. It was so in olden time. While the Lord was speaking through Isaiah and the other great prophets of pre-meridian time, Satan was at work with his witches and wizards, with his soothsayers, giving spurious messages and trying to lead the people astray.

When the Christ came in person manifesting his inherent power over men and evil spirits, when he cast out unclean spirits that were afflicting men, there arose many who undertook to exorcise the demons, and to imitate the work of Christ so far as was possible. And when the Gospel was again brought to earth, and the Priesthood restored in this, the last dispensation, there was a great revival and increase in the manifestations called spiritualistic phenomena, in the effort to put something forth that looked like the original and the genuine, and so lead people astray.

Oh, ye Latter-day Saints, ye men of mighty testimony, ye women of wondrous assurance, shall you, shall we, forget what the Lord has given us by way of certain knowledge, and be led away by false

lights, by those who are receiving spurious revelations, as they call them, for guidance?

SATAN A LIVING PERSONAGE

Now, I know that it is not quite in accord with the advanced thought of the day, according to certain cults, to believe that there is a devil, a personage, a reality. Many who pose as super-thinkers seek to dismiss, with the old ideas, the old stories, fables they call them, that form the bulk of the very word of God recorded as sacred writ, the fact of Satan's existence.

But there is a personage known as Satan. Before he was cast out from heaven he was called Lucifer. He is just as truly a personage as are you or am I, though he is not embodied. He is in that unembodied state in which we existed prior to our birth into the flesh. And we read, as the Revelator tells us, and as Jude attests, that he was cast out from heaven because of his rebellion, and all his angels or followers were cast out with him; numbering a third of the spirit-hosts of that particular class in heaven. So they were many, and they are many.

In the land of the Gergesenes Christ freed a man who was grievously afflicted by evil powers; but first he called upon the demon to give his name, and the spirit answered, through the mouth of the man: "My name is Legion, for we are many." If we could form any estimate of the number of a third of the hosts of heaven at the time spoken of by the Revelator, and compare such with the number of people living upon the earth at any one time, we would see that the great general in command of them all, Satan, can assign a legion to every one of us, and to every human being on the face of the earth, to deceive and lead the soul astray, if it be possible.

Satan foresaw what would come to pass, and the prophet Nephi realized fully the claims that would be set up in the last days, these days. Read what goes before in the twenty-eighth chapter of Second Nephi, before that which I shall read to you, and you will see that the prophet is referring to the time in which we live. He tells us that it will be necessary in this day that the kingdom of the devil shall shake, and he foretells that the devil will "rage in the hearts of the children of men, and stir them up to anger against that which is good."

"And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell.

"And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them: *I am no devil, for there is none*—and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance."

LATTER-DAY WARNING

In the present dispensation the Lord has warned his people against the doctrines of devils voiced by men in the service of Satan. Read Doctrine and Covenants, section 46, especially verses 7 to 9.

I trust that we may have the power of discrimination, the gift of discernment, that we may know the spirits with whom we have to deal, that we may not forget the voice of the Shepherd but that we may know him, and follow him, and be true to our profession, looking to those whom we sustain as being our representatives before the Lord, for through them will come whatever is necessary that this people, as a people, that this Church, as his Church, shall receive. I hope that none of us shall be defiled through dallying with the evil gift, the devil's gift, the unclean thing, which is abominable in the sight of the Lord. I so pray, in the name of Jesus Christ. Amen.

ELDER GEORGE ALBERT SMITH

Of the Council of the Twelve Apostles

Sixty-one years ago today I first beheld the light, here in this valley, and I am informed there was deep snow upon the ground. How different from that is the beautiful weather we have today for the commencement of our Conference, and how joyful it causes us to feel that we can meet together in the name of the Lord without animosity toward any soul, but with kindness in our hearts for all people. We have come into this sanctuary to worship our Heavenly Father, to listen to his servants as they speak to us under the inspiration of his Spirit.

HUMBLE BUT GREAT MEN

It is a wonderful blessing that we enjoy in these times of stress and uncertainty to feel sure of divine guidance, to have absolute faith in a personal God who is interested in us and who hears and answers our prayers.

I have been thinking today of the humble but great men who have led this Church from its organization. I have known personally all the Presidents since Joseph Smith, the Prophet. Although a small child when Brigham Young passed away I knew him; I have sat upon his knee and I remember with deep appreciation his kindness to my mother and to me when father was in England as a missionary. I have been well acquainted with the other Presidents and believe that they were all men of God. It is inconceivable that our Heavenly Father would choose any other kind to preside over his Church.

I have known the members of the Quorum of the Twelve since I was a small boy, and since I became of age I have been intimate with all of them. They have been a remarkable group of men. I can testify that those who have remained faithful have indeed been servants of the Lord.

I have been acquainted with most of the First Council of Seventy, and they have been good men, of exceeding humility.

The two Patriarchs of the Church who have served in my time have been exceedingly faithful and have indeed blessed the people.

I have known all the members of the Presiding Bishopric since

I was a youth and have been on intimate terms with most of them. They have certainly honored their bishopric and have sought to be what the Lord would have them be.

It has been my privilege to be personally acquainted with most of the Stake presidents during the last forty years and they have certainly presided over the people in a way that I am sure the Lord is pleased with their service.

While I have not been personally acquainted with all the bishops of the Church since my youth, I have known most of them. They have indeed been fathers of the flock, a wonderful group of men.

The auxiliary leaders of the Church, both men and women, have been faithful and true and have ministered for the blessing of our Father's children whom they have been appointed to serve.

UPHELD AND SUSTAINED BY RIGHTEOUS MEMBERS

In addition to these leaders, I have known thousands of the rank and file of this great Church, men and women of many nations who in humility and faithfulness have accepted the Gospel to become identified with the Church of Jesus Christ of Latter-day Saints both here and in other lands. These, too, have prayed for and sustained their leaders during the past century, and during my experience in the Church I have yet to know of one person who has been observing the commandments of the Lord who has raised his or her voice against those who were called to preside over this Church. That is really remarkable because all have had their agency and could have refused to sustain their leaders had there been evil in the men who have been called to direct them. Surely if they had not been good men some of this great army of people who are living near to the Lord would have discovered wrongdoing and would have made it public. As it is only those who have been cast out because of their unworthiness or who have transgressed the laws of the Lord have raised their voices in condemnation of the leaders of the Church.

One of the greatest testimonies to me of the divinity of this work is that a multitude of people—not only those who assemble here in these great General Conferences but all Israel—having the opportunity in Stake Conference four times a year to express themselves by voting either to sustain or refuse to sustain those who preside over them (every one exercising free agency) continue to uphold their leaders. Surely the Spirit of the Lord prompts the faithful, humble people to sustain his chosen servants.

I am grateful to know that the Lord has spoken and that this is his Church, and that he will continue to support those whom he calls to minister if they will be faithful in the future as they have been in the past.

EXPERIENCES OF EARLY LEADERS

Within the last few weeks I have been reading a journal of my grandfather, George A. Smith who, when a boy seventeen years of

age, was a member of Zion's Camp. He was large in stature and slept at the foot of the Prophet's bed at night to see that no one should enter the tent who did not belong there. I have read his personal experiences, some most painful and others miraculous. In his youth he was sent out to preach the Gospel of our Lord. His was the experience of other men who have been called to the ministry. Those of evil minds made false accusations against him and his associates but he continued faithful and the Lord vindicated them and magnified them in the eyes of the people and gave them a testimony of the divinity of this work that was so positive that no task was too difficult for them to undertake for the dissemination of truth. Grandfather was among the group sent to England to preach the Gospel in 1839. There the adversary sought to discourage them in every way. Their journals written at the time disclose the fact that they were misrepresented by evil men and attacked by evil spirits, but the Lord preserved them and they performed a great labor. Eight of the Quorum of the Twelve were there at that time. Among those called to go to England were men without means to pay their way but they started from their homes on foot. Due to prolonged illness one of these men was too weak to walk two miles to take a stage coach but was helped that distance by a friend. They had faith in God; they knew that this was his Church and so they went their way and friends not of the Church were raised up to give them money and pay their passage across the ocean, where they delivered their message and many faithful people accepted the truth as a result of their ministry.

TOOLS OF THE ADVERSARY

The journals of these men inform us that even in that early day there were those who became identified with the Church who were not thoroughly converted; they did not repent of their sins, and failed to keep the commandments of the Lord. While his desires were plainly manifested unto them they refused to do what he required at their hands. They did not pay their tithing, would not observe the Word of Wisdom and were immoral. These the adversary could use and he prompted them to criticize and oppose the servants of the Lord who were unselfishly laboring day and night to disseminate the truth.

We may not, therefore, expect the leaders of the Church in our day to escape the shafts of the adversary hurled by those who are in his service. Righteous people will have no desire to speak evil of those who are doing good but the adversary will use those who, having transgressed the laws of the Church and the laws of the land, are themselves in darkness.

WHILE IN A DUNGEON

I desire to read a portion of Section 121 of the Doctrine and Covenants. President Grant quoted from it this morning but he did not read that which I will refer to. This revelation was given to the Prophet Joseph Smith while he was a prisoner in a dismal dungeon in

Liberty, Missouri. In the anguish of his soul he prayed to the Lord:

"O God, where art thou? And where is the pavilion that covereth thy hiding place?"

"How long shall thy hand be stayed, and thine eye, yea thy pure eye, behold from the eternal heavens the wrongs of thy people and of thy servants, and thine ear be penetrated with their cries?"

He knew that the Lord could hear and would understand. He knew that the men he associated with were good men, that they suffered persecution and bondage, not because of wrong doing but because of enemies from without and evil men who were within the Church. The Lord answered his prayer as follows:

"My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment;

"And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes.

"Thy friends do stand by thee, and they shall hail thee again with warm hearts and friendly hands.

"Thou art not yet as Job; thy friends do not contend against thee, neither charge thee with transgression, as they did Job.

"And they who do charge thee with transgression, their hope shall be blasted, and their prospects shall melt away as the hoar frost melteth before the burning rays of the rising sun;

"And also that God hath set his hand and seal to change the times and seasons, and to blind their minds, that they may not understand his marvelous workings; that he may prove them also and take them in their own craftiness;

"Also because their hearts are corrupted, and the things which they are willing to bring upon others, and love to have others suffer, may come upon themselves to the very uttermost;

"That they may be disappointed also, and their hopes may be cut off;

"And not many years hence, that they and their posterity shall be swept from under heaven, saith God, that not one of them is left to stand by the wall.

"Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them.

"But those who cry transgression do it because they are the servants of sin and are the children of disobedience themselves.

"And those who swear falsely against my servants, that they might bring them into bondage and death—

"Wo unto them; because they have offended my little ones they shall be severed from the ordinances of mine house.

"Their basket shall not be full, their houses and their barns shall perish, and they themselves shall be despised by those that flattered them.

"They shall not have right to the priesthood, nor their posterity after them from generation to generation.

"It had been better for them that a millstone had been hanged about their necks, and they drowned in the depth of the sea."

Brethren and sisters, history will continue to repeat itself and temptations will be presented to all of us. We should keep the commandments of the Lord that we may enjoy the discernment of spirits that we may be not led astray.

MARKING THE TRAILS

This is a beautiful valley in which we are now living but it was

a wilderness when the forebears of many of us came here. We are enjoying the fruits of their sacrifice and labor and we should remember them with deep appreciation.

Those early pioneers were a remarkable group of men and women, most of whom have gone to their reward. A movement has been started to mark the route of the pioneer, that those who now travel in comfort may have their attention called to the courage of those who blazed the trail and made it possible for us to live in this favored land. Opportunity is being offered that we may all make our contribution to a fund that is intended to mark the trail over which those heroes came, many of whom are buried in unmarked graves. Others struggled into this valley, footsore and weary but with undaunted courage, because of their faith in the Father of us all. A state-wide committee has been organized to plan, and we will be permitted to participate in erecting monuments and markers in different places, to call the attention of the passerby to those who preceded us, and we should determine that they will not be forgotten because of carelessness or indifference on our part.

GRATITUDE FOR BLESSINGS

All my life I have been associated with this Church and its faithful members and rejoice that I have been considered worthy to be identified with them. Men and women such as are sitting in this congregation today have been an inspiration to me. I thank you, my brethren and sisters, for the joy I have had in being your associate in this work, this work that the Lord has given to the earth for the last time, for we are assured that it will never again be taken from the earth or given to another people.

I thank my Father in heaven for the knowledge that this is his work and that I have enjoyed the benefits that have come to me as a result of the Gospel of Jesus Christ. It has not been difficult for me to see how those who have observed all the counsels of the Lord as near as they could, have been happy because the more of his commandments that I have kept the happier has been my life. The most contented and the happiest people that I know are the members of this Church who are conforming their lives to the teachings of our Lord. Knowing this I am grateful beyond expression for my membership in his Church. I am thankful to be directed by men such as preside over us. I am grateful to these men who are the Presidency of the Church for the encouragement they give me. I pray that they may live long and be happy. I pray that the Lord will bless my associates in the Quorum of the Twelve, that he will reward presidents of Stakes, bishops of Wards, and mission presidents and all who are unselfishly giving their time and the very best portions of their lives to develop faith among the children of our Heavenly Father and give them a better understanding of his glorious truths.

This is his Gospel; it is the power of God unto salvation to all those who believe and obey it.

Knowing that in the not far distant future I must stand in the presence of my Maker to give an account of the days I have spent upon the earth and realizing how serious it might be to me if I did not speak the truth, I testify to you that I know as I know that I live that this is God's work, and I bear witness of it in the name of Jesus Christ, our Lord. Amen.

ELDER MELVIN J. BALLARD

Of the Council of the Twelve Apostles

There came a time, in the life of Paul, when he found the Church beset with just such difficulties as have been referred to as existing, in some instances, with some members of the Church today, and to his associate in the ministry, Timothy, he said:

"Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

On another occasion it is recorded in Matthew that:

"There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

THE GIFT OF GOD WITHIN US

Christ regarded the bestowal of the Holy Ghost upon the membership of the Church, as the fundamentally important thing he could do for them after he had concluded his own personal ministry. He would not even allow the apostles to go forth and preach without that endowment from on high; but after the Holy Ghost was come he would fully qualify them to understand the truth, he would endow them with power to preach it. And what a marvelous change came over the lives of these men when they were endowed with this power from on high!

The membership of this Church have received that same companionship. How important it is for us today, as perhaps never before, to stir up the gift of God that is in us, that has been given us through the putting on of the hands of those authorized servants of God, that we, by the guidance of that holy inspiration, may be able in these troublesome times, as has been so well stated here this afternoon, to enjoy the gift of discernment, to see and understand the spirits that are in the world.

LEST YE BE DECEIVED

In the forty-sixth section of the book of Doctrine and Covenants I read the following:

"But ye are commanded in all things to ask of God, who giveth liberally; and that which the Spirit testifies unto you even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not

be seduced by evil spirits, or doctrines of devils, or the commandments of men; for some are of men, and others of devils.

"Wherefore, beware lest ye are deceived; and that ye may not be deceived seek ye earnestly the best gifts, always remembering for what they are given;

"For verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do; that all may be benefited that seek or that ask of me, that ask and not for a sign that they may consume it upon their lusts."

SEEK SPIRITUAL GUIDANCE

I believe, as I have observed, that there has never been a time when we needed spiritual guidance as we need it today. This is truly a time when the wisdom of the wise has perished in material things, and the understanding of the prudent is hid. I am sure that the Lord gave the gift and power of the Holy Ghost to the membership of the Church for their guidance and comfort in all things, even as he has indicated in the revelation I have just read.

I believe that it is the privilege of the membership of this Church to seek that guidance, even in material things. There is a key given in the ninth section of the book of Doctrine and Covenants, which would be very profitable for the Latter-day Saints to follow even now. You remember the circumstance of Oliver Cowdery translating portions of the Book of Mormon, and then all became darkness to him and he could not proceed. He inquired of the Lord to know why it was, and the answer came that he had taken no thought save it was to ask the Lord, and left the burden of responsibility there.

"Behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right.

"But if it be not right, you shall have no such feelings, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong"—

that shall turn your heart away from the thing that you had contemplated.

You do not know what to do today to solve your financial problems, what to plant, whether to buy or sell cattle, sheep or other things. It is your privilege to study it out; counsel together with the best wisdom and judgment the Lord shall give you, reach your conclusions, and then go to the Lord with it, tell him what you have planned to do. If the thing you have planned to do is for your good and your blessing, and you are determined to serve the Lord, pay your tithes and your offerings and keep his commandments, I promise you that he will fulfil that promise upon your head, and your bosom shall burn within you if the thing you have planned to do is right, and you shall know by the whisperings of the Spirit that it is right. But if it is not right you shall have no such feelings, but you shall have a stupor of thought, and your hearts will be turned away from that thing.

DECEPTIONS OF THE ADVERSARY

I know of nothing today that the Latter-day Saints need more than the guidance of the Holy Spirit in the solution of the problems

of life. I know also that that same unerring wisdom of the Holy Spirit can detect the deceptions of the adversary. I have been led recently to feelings of pity for groups of people who have been deceived by lying tongues, by deceptive spirits.

I was in Independence the other day with Brother Bennion, visiting the mission, and stood by a foundation that has been partly made and has been filled with earth as the rains have been washing in the excavations. I conversed with groups of people who claimed to have received revelations to build a temple there, and had now come to confusion, split up and divided. Across the lot is a large building, partly completed, erected by another group who claim they have had visions and revelations, and they are in the midst of confusion, doubt and uncertainty.

As I look back over the history of this Church, I find that the Prophet himself had to rise up against those who sought to displace him. When Brigham Young became President of this Church he said: "Let any who want to lead a party away do so, and raise their hand against God's authority. They will not prosper." His words have been fulfilled. Whether it is in connection with those factions that have broken away and gone off to Texas, or anywhere else; they have come to naught, and they will come to naught. Those who broke away in this country, under the name of Morrisites, or Godbeites, or any other "ites"—what has become of them? Oh, that men and women would be wise enough to see what will happen to those who seek to steady the ark!

The Lord promised long ago that the majority of the leadership of this Church never would lead this people astray, and they never will, and they are not leading this people astray today. Every faction that rises will come to naught, just as sure as you and I live.

How my soul rejoices to see this work progressing, developing, going forward, although there are these deceptions. Yes, the elect would be deceived, if it were possible, by the miraculous things that sometimes appear among others. There were those, in the days of Christ, who healed the sick and followed not after him, and some of the disciples wanted to know if they should not rebuke and restrain these who were thus manifesting certain power. Christ told them to leave them alone; they were not competitors of his.

It does not disturb me to see evidences of this character today elsewhere, because here is the light, here is the truth, here is the power of God, and here is the authority of the holy priesthood. I am sure that every Latter-day Saint who is observing the commandments of the Lord, not seeking for these things, to consume them upon his own lusts, will have witnesses and testimonies of the Holy Spirit that will guide him to detect the falsehoods, to detect the deceptions that are at work.

USING NEW METHODS

We are in a period of peace, so far as the Church is concerned, from the outside. You who have been attending these Conferences

now for the last few years have been hearing the warning from this stand, that when the time of peace came to the Church, and there was no enemy from the outside, we should not be lulled into a sense of security, feeling that the battles were all fought and won, and that the enemy had quit the field; for he would pursue new methods in seeking to destroy this work. He has not succeeded in injuring it by mob violence.

I went over part of the trail with Brother Bennion the other day, where Zion's camp traveled during the Missouri troubles. I stood at the spot where the Prophet, chained, uttered that great rebuke to the guards; I stood at the shrine erected to General Doniphan, who was ordered to execute the Prophet, but had the courage and manhood to refuse to do it. As I contemplated the struggles and sorrows and difficulties and the journeys and the hardships of the hundred years, my soul rejoiced that under all these trials the Church was not shaken. There stood men and women in its ranks with clear vision, with understanding, and with determination to stand or to die for the truth. They stood like beaten anvils, unafraid, and have preserved to us our heritage, blessings and privileges of faith and standing in the true Church until this hour.

But the enemy is not arraying persecution against us from the outside just now. Nevertheless, he is at work, seeking to deceive within, for he will by new methods try to destroy this people; but he shall not succeed any more than he succeeded through persecution or mob violence. I am sure that the great heart of this Church is sound, that we are of a sound mind, and that there is no fear for Zion, for her future is glorious.

[A PERIOD OF GROWTH AND DEVELOPMENT]

My visit to two missions since the last Conference inspired me with the thought of great things that are to come to this Church. We have not begun to die, but we are entering into a period of growth and development that will be extended, and thousands, yea, countless thousands of the blood of Israel who have not yet been touched, will be found. God is opening the work among the nations of the earth. More people have been listening to our messages than ever before. Places are being thronged, and I see him at work preparing for the fulfilment of his great purposes, for Zion shall arise and shine, and those who seek to stop her progress will be as helpless as the dogs that bark; while the Church, the mighty caravan of God, goes on majestically towards its destiny. No power can retard its progress.

The only fear that I have is for us as individuals. The work will go on. It will succeed. It will fulfil its holy purposes. The great secret is, shall I keep the light burning clearly in my own soul, to see and understand the course that I am to take; that shall keep me on the good ship Zion, and not fall overboard or run off with some whim or will or notion of someone else.

MEN OF GOD

I declare to you, with all sincerity of heart, that I know, personally, that the declarations that President Grant made concerning the honor, the integrity and the faithfulness and devotion of these leaders, are true. I know it. They are men of God. They are not living double lives. They are living what they have taught the Latter-day Saints to live, and thank the Lord you know it. We don't need to argue it with you, for you have a witness, a testimony in your hearts, that convinces you that it is the truth.

Yes, glorious things await Zion, and the evil one knows it, and he will try, if possible, to stop the work, try to divide our ranks. He will try to disturb us, but he shall not succeed. These little disturbances will pass. The work will go on. God's glorious purposes will be accomplished. I am as sure of it as I am that I live. I bear witness and testimony of it to you this day, in the name of the Lord Jesus Christ. Amen.

ELDER GEORGE F. RICHARDS*Of the Council of the Twelve Apostles*

It is a matter of great satisfaction to me, my brethren and sisters, to find that my feelings are in complete harmony with those expressed by the speakers in this Conference, both this forenoon and this afternoon. I know that they have spoken the truth, that they have counseled us in righteousness, and if we will obey this counsel our lives will be happier and we will be more secure in our salvation.

MEN OF GOD

I have known all of the Presidents of the Church except the Prophet Joseph Smith. I was sixteen years of age when President Brigham Young died. I have been personally acquainted with his successors, and with many of the noble men of this Church who have been associated with them in the conduct of the affairs of the Church.

I have seen the work prosper and grow, and truth triumph, and I know that these men have been men of God, including those who stand at the head of the Church today. I am glad to be associated with them and to be in harmony with them, because I know they are worthy servants of God; I know that they are trying to live their religion, to live by the principles and the doctrines which they teach. I hope that you will not discover in my remarks anything that would lead you to think otherwise than that I am in complete harmony with them.

I want to say that although I did not have the privilege of knowing the Prophet Joseph here in the flesh, yet I know, just as well, that he was a prophet of God, divinely called and inspired, and the work which he brought forth is evidence of that fact.

SEEKING SALVATION

I know that the Gospel is true. I have proved it from many

angles, to my entire satisfaction, and have had the seal of the Spirit of God to impress the truth of it upon my mind. I rejoice in this testimony and in the knowledge I have that there are thousands of men and women in this Church who are faithful in keeping the commandments of the Lord and in doing his will, who know the truth of the work and are trying to work out their salvation in fear and trembling before him.

I remember hearing a president of a Stake, while speaking from this stand at one of our General Conferences, make the remark that in his Stake there were people who were candidates for every degree of glory. That no doubt represents the conditions in the Church today, hence the necessity for our speaking of certain simple principles and truths, over and over again.

A STRONG ARGUMENT

A strong argument in favor of prohibition was brought forth this afternoon by Elder Smoot, who read from Robert G. Ingersoll's declaration of the evil results of strong drink. I thought, in that connection, that there is a stronger argument to present to Latter-day Saints than all that—one that appeals to me, at any rate, more forcefully and convincingly—and that is that it is the expressed mind and will of our Father in heaven that we abstain from the use of intoxicating drinks. Then too, there are other things referred to in the Word of Wisdom which our Father has told us we should not indulge in. Tobacco is one of them, and others are strong drinks and hot drinks, which have been interpreted by the Authorities of this Church, whom we have sustained as prophets, seers and revelators, from the days of the Prophet Joseph down to the present time, to include tea and coffee. I accept the interpretation of the Word of Wisdom made by these, the servants of God, just as much as if tea and coffee had been mentioned in the Word of Wisdom. To me, our Father in heaven has spoken and said: "It is my will that you do not use tea and coffee. It is my will that you do not use intoxicating drinks. It is my will that you do not use tobacco." Have I any respect for the will and wishes of God, my Heavenly Father? If I have, and have faith in him, and in the revelations that have come to us through the Prophet Joseph Smith, I will keep that Word of Wisdom as I understand it, and as it is interpreted by the Authorities of this Church.

There are thousands of men and women in this Church who regard this matter just as I do, and who are keeping the Word of Wisdom, but I am sorry to say there are thousands of others who seem to have very little respect for the will of God as he has given it to us in this important revelation.

WAR IN HEAVEN

We read an account of a war that took place in heaven. It is recorded in the twelfth chapter of the book of Revelation—that a third of heaven's hosts, rather than do the will of God, were drawn away in rebellion, and were cast out and down, and are not permitted to have

bodies for their spirits, or to obtain any degree of glory. On the other hand, those who stood with our Captain, our King, our Lord and Savior, Jesus Christ, on the platform: "Father thy will be done, and the glory be thine forever," are here enjoying the blessings of this life and are in the way of salvation. One might say that platform pertained to the spirit world. It did pertain to the spirit world, but it pertained as well to this, our second estate.

THE WILL OF THE FATHER

The Savior repeatedly, while here in life, made the declaration that he came not to do his own will, but to do the will of his Father who sent him. After his death and resurrection, when he appeared to the ancient inhabitants of this, the American continent, and established his Church, and preached the Gospel to them, he renewed that statement in a very forceful way, as recorded in the twenty-seventh chapter of III Nephi, verse 13. He said:

"Behold I have given unto you my gospel, and this is the gospel which I have given unto you—that I came into the world to do the will of my Father, because my Father sent me."

Then he goes on with his comments, and in the twenty-seventh verse we have this further expression of our Lord:

"Therefore what manner of men had ye ought to be? Verily I say unto you, even as I am."

I associate the two expressions, that he came to do the will of his Father who sent him, and that we have come also to do the will of our Father who has sent us. And what manner of men ought we to be? Even as he was. If we do the will of our Father, as he did it and as he taught it, it will make us like him, and will save us with him in our Father's kingdom. If we do the will of our Father it will not only be the keeping of the Word of Wisdom, but every commandment which he has given will appeal to us as the will of our Father, which we must observe. Every law of the Gospel will have the same appeal to our souls.

OTHER REASONS FOR OBSERVING WORD OF WISDOM

This is the strong appeal: If we will not abstain from the use of tobacco, from tea and coffee and intoxicating drinks, because of their evil effects upon our bodies, and upon our minds and our spirituality; ~~then~~, for the love of God, our Father, and to be in accord with his mind and will, we ought to observe that Word.

There is another responsibility in connection with it, devolving upon us, and that is, we owe something to our parents. Men and women, boys and girls, who have been born in this Church of faithful, true, Latter-day Saints, are under obligation to their parents to honor them; and when we do not keep the Word of Wisdom but indulge in these things, we not only do not honor them, but we dishonor them, and that we have no right to do.

God has set his hand to save his children and invites us to assist him in this great and glorious work, and when we live contrary to the teachings of the Gospel we hinder instead of helping his cause, and some of us perhaps will do more injury to the cause than all the good we do. None of us, at any rate, can afford to deviate from the word and will of the Lord.

I know that this work is true. I know it is good. I thank God that I have lived as well and as nearly to his laws as I have thus far, and I hope and pray that I may so continue and make improvement as long as I live upon the earth, so that I may be accounted worthy to dwell with the sanctified and the pure, so that I will not be disappointed when life here is ended. I would like you, my brethren and sisters, to enjoy the same blessing.

In closing, I appeal to those who have not been keeping the Word of Wisdom, in the name of the Lord and for his sake and consideration, that you hereafter do not use tea and coffee, that you do not use tobacco, that you do not use strong and intoxicating drinks. I appeal to you in behalf of the President of this Church, God's mouthpiece unto us, and those associated with him, that you do the things that will please them. If you would uphold and sustain them, observe these things. That will give them more encouragement than anything else that we can possibly do in this mighty work.

May God add his blessing unto us, each and all, according to our need, I humbly pray, in the name of Jesus Christ. Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of Seventy and President of the Temple Block Mission

An American prophet, King Benjamin, whose history we read in the Book of Mormon said on one occasion:

"And again I say unto you as I have said before, that as ye have come to the knowledge of the glory of God, or if ye have known of his goodness and have tasted of his love, and have received a remission of your sins, which causeth such exceeding great joy in your souls, even so I would that ye should remember, and always retain in remembrance, the greatness of God, and your own nothingness, and his goodness and long-suffering towards you, unworthy creatures, and humble yourselves even in the depths of humility, calling on the name of the Lord daily, and standing steadfastly in the faith of that which is to come, which was spoken by the mouth of the angel.

"And behold, I say unto you, that if ye do this ye shall always rejoice, and be filled with the love of God, and always retain a remission of your sins; and ye shall grow in the knowledge of the glory of him that created you, or in the knowledge of that which is just and true."

Then we have the words of Jesus as recorded in the thirteenth chapter of Mark, the Evangelist, which read: "My words shall not pass away." The words and teachings of Jesus Christ, our Lord, shall not pass away. They shall live in the hearts of mankind forever. From Jesus Christ as from no other teacher in the world's history

men have gathered an idea of God and his teachings which have proved themselves to be the greatest teachings in the history of civilization. They have endured the changes of time and survived the vicissitudes of life. "In him as in no other being, humanity has found an ideal of character before which men of all generations bow their heads." We are living in a changing, dynamic age. It is called the greatest age of the world's history. There are so many influences leading mankind into all manner of theories and interpretations as to what life means. I have faith, however, in the youth of the world; I believe in humanity. There is much more goodness than wrong; much more righteousness than evil. Man is divine, and all are children of the same God. The knowledge of the divine will always remain to guide us to better spheres. Yet I am not unmindful of the fact that there are ills besetting human society.

There is today an unprecedented challenge to law and authority. There is a prevailing hatred between nations; men and men. There is a growing aversion to work. There is an excessive thirst for pleasure, and a gross materialism seems to be growing; and as the materialism grows man is forgetting the spiritual life that has been taught us by Jesus the Christ, and those who have taken up his work and his cause. These ills have become common to human society, but there is a power in the world that is destined to overcome them and that is the power of God, manifested in the mind and the soul of man.

When Elder Ballard in his sermon quoted the words of Paul to Timothy in which Paul declared that God had not blessed us with the spirit of fear, but with power and strong minds, I was reminded of Stevenson's lovely story entitled "The Lantern Bearers." In this story, Stevenson describes a boyhood game, which consisted in carrying beneath one's coat a bulls-eye lantern. Those admitted to the society were permitted to carry lanterns, and when the members met on some hill or desert waste to talk with each other, their lanterns were the bond of fraternity. It united them all as by a sacred cause. When one member met another, he would ask: "Have you your lantern ready?" Then would come a responsive "Yes," and their coats were unbuttoned and the glow of the light revealed. From this Stevenson derived his philosophy of life. I wonder if we have our lanterns aglow and ready to show the way.

I believe that the message of Christ is slowly, gradually, and surely touching the hearts of mankind. I believe that ultimately righteousness will prevail over wrong; and the Gospel of Christ prevail. Men will stand in the dignity of their divinity, and not only live, but declare by their lives the great work and power of the Master.

Boys and girls in our universities are confronted with all kinds of ideas, but ideas that have been advanced by men who are sincere. If the boys and girls will keep themselves clean and pure and unspotted, and look to their best selves, and the best that is in life,

they will be safe, and they will come to a knowledge of the great truths of God.

I remember once in passing the large gate of the University of Denmark, in Copenhagen, noticing a beautifully carved eagle above the entrance. I suppose it is there to this day. I remember the Latin expression beneath the eagle, which reads in English: "The eagle is looking toward the celestial light." Every time a University student passes through the gate he takes his hat off, looks up to that eagle and to the motto, and with thoughtful mind says: "This day may I look toward the celestial light."

This has been the teaching of our fathers and our mothers, to look toward the celestial light. In that light, in that illumination which is and may become common to us all, there is happiness, and peace, and sunshine, and all in life we may ask for.

The pioneers of Utah, our fathers and mothers, understood the joy of divine illumination, for they were men and women of toil, and of great faith in God. They understood life, for as they conquered the elements, the finer instincts of altruism and generosity and love swelled in their hearts. They grew in a knowledge of earth and heaven. They knew the worth of life. They had their lanterns ever ready; and never did they fail to keep to the light which never failed.

The light of life is Jesus Christ, our Lord. He has told us to deal direct with God through his name. The soul is to be unafraid. We are to love God. That love becomes tremendous and real. It becomes an infinite power. "If thou canst believe," says Mark the Evangelist, "all things are possible to him that believeth." And again in Mark we read: "Have faith in God." "The time is fulfilled." "The Kingdom of God is at hand. Repent and believe the good news." Amen.

PRESIDENT HEBER J. GRANT

We have received the following greeting from President Castle Murphy of the Hawaiian Mission:

"Aloha to the leading brethren and sisters and the Church in general, from the missionaries and the good people of the Hawaiian Mission. May you have a wonderful outpouring of the Spirit of the Lord in every session of the One Hundred and First Annual Conference of the Church, is the fervent prayer of each of us who labors in this choice land of love, music and flowers—Hawaii."

The congregation sang, as a closing hymn, "Do What Is Right."

The benediction was pronounced by Elder Harold B. Lee, President of the Pioneer Stake.

Conference adjourned until 10 o'clock Sunday morning, April 5th.

SECOND DAY

MORNING MEETING

Conference reconvened Sunday morning, April 5th, at 10 o'clock, President Heber J. Grant presiding.

The Tabernacle was crowded to capacity, every seat in the great auditorium and galleries being taken and every available space in the doorways and aisles being occupied. Thousands who could not find accommodations in the Tabernacle assembled in the large Assembly Hall and on the Tabernacle grounds, where they listened by means of the radio to the Conference services.

The Tabernacle Choir and the congregation sang the hymn, "We Thank Thee, O God, for a Prophet."

Elder J. Emmett Bird, President of the Kolob Stake, offered the invocation.

The Choir sang the anthem, "Let the Mountains Shout for Joy."

PRESIDENT ANTHONY W. IVINS

First Counselor in the First Presidency

I do not remember an occasion, my brethren and sisters, when it appeared to me that a greater number of members of the Church were present than are here this morning. I feel humble and grateful that I am permitted to be here with you, recognized with you, a member of the Church of Jesus Christ of Latter-day Saints.

It is a beautiful morning. The sun shines brightly without. As I walked through the grounds I noticed that the buds on the trees are beginning to burst, to put on their new summer clothing, and awake to newness of life.

Then, when I look at these Easter lilies, with their purity of color, I remember that this is the day when Christian people throughout the world commemorate the resurrection of Christ, our Lord. It seems appropriate that it should come on such a day, that the occasion should come when the earth is awakening from its long winter sleep, its frozen condition, to new life and new energy.

EASTER

The word "Easter" is derived, according to a note which I have here, from the Anglo-Saxon word "Eostra," who is the mythical goddess of spring. Prior to the seventh century A. D., no uniform date had been fixed upon which this event, the resurrection of our Lord Jesus Christ, was commemorated. I find that Rome observed the 26th of March; that Gaul observed the 21st of March; Italy the 18th of April; while Christians of Egypt observed April 27th, as the day on which the tomb of the Redeemer of the world was opened, and he came forth with his resurrected body.

Regardless of the date, whether it be upon April 5th, as we commemorate it today, or upon any other day which might be designated, it does bring to our memory, and we commemorate it as one of the greatest—perhaps I might be justified in saying the greatest event that has occurred in the history of the world.

It is true that the creation of man, and the placing of him here upon earth by God, our Father, was the beginning of all things as they now pertain to us; but if the decree of death which was pronounced upon our first parents, and which has been the heritage of man from that time until the present, had been definite and perpetual, if no means of redemption from it had been provided, the purpose of God our Father in placing us here would have been, to a great degree at least, futile.

A REDEEMER PROMISED

He promised, in the beginning, that he would provide a Redeemer; that the penalty of death, which was pronounced upon humankind, because of transgression, should not be eternal, but that at a time, designated as the meridian of time, he would send to earth his Only Begotten Son, through whom the bonds of death were to be broken and the restoration of the spirit and body of man became an accomplished fact, when mortality would be no longer a burden to us, but when with glorified bodies we should stand in the presence of God, our Father.

I am just quoting in a general way, because of the limited time, the facts as they are to be found in holy writ. The Bible tells the story very definitely and understandingly to those who read. That the Israelitish people, from whom we are descendants, looked forward to a time when a Redeemer would be provided, is a well-established fact. Israel had been reduced to a condition of servitude. The independence of Judea had passed into other hands. Rome dominated, and the Jews were tributary to her. Their prophets looked forward to the day when deliverance would come. They expected one to come to sit upon David's throne. They looked for a deliverer, a redeemer, who would come surrounded by the panoply of war, and restore to Israel the kingdom which had been wrested from them. The advent of Christ, the humility of his birth, the simplicity of his life, did not appeal to them.

"HE WHO WAS TO COME"

When he was baptized in the River Jordan, John, who administered the ordinance, bore witness that he was the Son of God. John had preached repentance and baptism; bore witness to the world that one would come after him, the latchet of whose shoes he was not worthy to unloose. And yet it is evident that John himself was not certain, because while in jail at the decree of Herod, the king, he sent messengers to our Lord, with this question: Go and ask him if he is really he who was to come, or, are we to look for another. Christ answered them and said: Go back and tell to John that which you have seen. The blind see. The deaf hear. The sick are healed. The poor have the

gospel preached to them. Let the mind of John revert to the words of the prophets, who had long before declared that he should come in humility, and not in the glory of the world.

Christ, our Lord, came to earth first, to break the bands of death, and make the resurrection from the dead an established fact. He came to teach us the story of human life, for he lived it, as we should live it. He came to teach us the source from which we came, and to which we shall return.

THE WITNESS HE BORE

He bore definite witness that he came from the presence of the Father, as we come from the presence of the Father. He bore definite witness that he returned to the Father; that he went to sit upon his right hand, as it would be the privilege of all of those who accepted and followed him to sit upon his right hand. He bore witness to us that whoever had seen him had seen the Father; that the glory of the Father was not only manifest in his ministry and the doctrines which he taught, but that he was in the exact image of his person. When men said to him: "Show us the Father," did he not answer: Is it possible that you have been with me so long, and ask this question? Whoever has seen me has seen the Father—thus establishing the divinity of the declaration made in the book of Genesis:

"God created man in his own image; in the image of God created he him; male and female, created he them."

KING THOUGH HE WAS

He taught us the doctrine of humility. King though he was, he rode into Jerusalem upon the colt of an ass—not in a chariot, not with military attendants, not with the blare of trumpets and the beating of drums, but under the most humble circumstances that the human mind can well conceive.

He was born into the world as we are born into it, the son of a righteous, God-chosen mother. He lived very much as we live. He grew up as we grow up, except for the manifestation of his wisdom and godly calling which characterized even his childhood, his youth. He died very much as we would have died, subjected to the same conditions.

It appeared, after all, that the end had come. He had taught the doctrine of the resurrection from the dead, but his disciples did not fully understand, and when they saw him give up the ghost, and laid his body away in the sepulcher prepared by his devoted friend, Joseph of Arimathea, who is said to have been the uncle of Mary, his mother, it appeared to them that the end had come. And they said: After all, there is nothing to it. I am going back to my fishery. I shall go back to my life as a publican. I shall pursue the avocation that I pursued before I knew him.

HE WAS NOT THERE

But when the good women came up that Sunday morning which we commemorate today, not expecting to find his sepulcher empty, but

expecting to administer to him the last rites which it was customary among the Hebrew people to administer to the dead, he was not there. An angel of the Lord was there. The great stone which Pilate had ordered to be placed before the opening of the sepulcher, and sealed with a Roman signet, had been rolled aside. The body of their Lord was gone. The linen cloths were there, in which his head had been bound. The angel asked them why they sought the living among the dead.

You are all familiar, you who read the scripture, with the story of his glorious resurrection. You all know that his disciples could not believe it when word was taken to them that he had been raised from the dead. To them it appeared to be an impossibility. While they were met together, with the doors closed, and he appeared before them, they looked upon him in wonder and some doubted. Thomas said: I will not believe until I see the marks of the nails in his hands and feet, and the wound of the Roman spear-thrust in his side. And he did see them. Then he bowed down and worshipped him as his Lord and God, just as we worship him today.

He taught us the doctrine of forgiveness. He said to the sinful woman when her own people would have stoned her to death: "Go thy way and sin no more." Among his last words he said, of those who were responsible for his death: "Father, forgive them. They know not what they do."

HE LIVED AGAIN

He lived again. It was after his resurrection that he authorized his disciples to go into the world and preach his gospel, and promised them that the signs should follow—not during his mortal life had he given them such general authority.

The Bible bears witness that not only the body of Christ arose from the grave, but that many of the graves were opened, and people, with their resurrected bodies, went forth into the great city, and appeared unto many.

He appeared after, with his glorified body, to the inhabitants of our own continent. They saw him. They heard his voice. He taught them the same doctrines that he taught to his people in the promised land, or in Jerusalem. So we know that he lived again.

My brethren and sisters, this is the great lesson that he teaches us: This is what I have endeavored, in few words, to present to you: Just as Christ lived and died and was resurrected from the dead, so do we live and die, and so are we resurrected from the dead, or else there is no truth in the revealed will of the Lord as it is written in the holy scripture.

IT WAS A REVELATION

I admonish you all to read the last book of the Bible, the revelation given to St. John. We call it the Apocalypse. Reflect for a moment on the manner in which it came. John tells us that it was a revelation of Jesus Christ, our Lord; that he sent and communicated it to him through the agency of an angel—he did not go himself; and then the

wonderful revelations which are made regarding the earth and its inhabitants, the future which is before us, were delivered by this personage to John, the divine disciple of Christ our Lord, who had been banished to the isle of Patmos by decree of the Roman governor.

And what did he tell John? John says: He showed me these things. I saw that the graves were opened; and the dead came forth, that small and great arose from them; that they appeared before God to be judged according to the things which are written in the books, according to their works. All men, he declared, are to be the beneficiaries of the redemption wrought out by Christ, our Lord. The sea gave up the dead which were in it. The graves were opened, and the dead came forth, and death and hell gave up the dead that were in them. They came to judgment, every man and woman according to the works done while they were in mortality, as we are in mortality now. Revealing to us definitely the obligation that we are under to God, our Father, to live righteous lives, to accomplish good purposes, to fulfil the mission for which we have been sent to earth, in a manner that will be pleasing to God our Father, and justified when the balance sheet is struck.

"NO MORE DEATH"

And then what else did John tell us?—I saw a new heaven and a new earth, for the old heaven and the old earth had passed away. And there was no more death, neither weeping nor sorrow, for all of those things had been done away.

Does this bring a degree of resignation to us? Does it bring happiness to us in time of trouble and sorrow? What does it all mean? It means that every wife who has stood at the bier of her husband, whom death has called, has hope that the separation is only temporary. It means that every husband who has laid away his wife has that same hope, if he understands. It means that mothers who have mourned the loss of children, relatives who have mourned the loss of friends that have been separated from them by death, have joy and consolation in the knowledge, the definite knowledge which has come to us, that there will be restoration from death in the life to come.

It is a wonderful thing to me. I glory in it. So I bear witness to this large congregation of people that we are redeemed from this change from mortality to immortality, which we call death, through the redemption wrought out by Christ our Lord. He is our Redeemer. He is our Savior and if we are true to him, we will be entitled to sit upon his right hand in the mansions of God our Father, when our mortal lives are ended. Every covenant, every promise made to men and women upon earth, which is sealed by the Holy Spirit of promise, will go with us into the life to come.

A MAN OF SORROW

Who was this man that made all of this possible? He was not a man of wealth. He was not a man of great national notoriety. He had no home to call his own. He had no place to lay his head. He was not a man who sought the praise of the world, not one to magnify

himself to the exclusion of others; but one who, while in reality a king, was not a king as we interpret that word to mean in human life. He washed the feet of his humble followers. He was not well known in Jerusalem, where he ministered; it was necessary that someone point him out that the officers of the law might know who this man was that was making such great disturbance. A man of humility! A man of sorrow! It is said of him that no one ever heard him laugh, but many people saw him weep, weep because of the sins of the world, weep because of his love for an unbelieving people, his own people, to whom he came but who rejected him as a malefactor and an imposter.

THE EARTH IS HAPPY

My brethren and sisters, these are things which these Easter lilies have brought to my mind. These are things which this springtime day recalls. How like our own lives! How like mortality is the earth itself! Winter time comes. The earth appears to die. Ice and snow enfold it. Should it continue so, the earth would not be habitable. It would become like the frozen country to the south of us which Byrd has so recently explored, devoid of vegetation, devoid of life, bleak, hopeless, uninhabitable. But the Lord has so provided that the sun comes back to us, or the earth moves back to the sun, the winter snows and ice are melted, and springtime comes. These trees, barren now of leaves, shoot out their buds, and put on their summer garments. The birds sing again. The earth is happy. So do I see our own lives illustrated in these things of mortality with which we are surrounded. God help us all to appreciate them. God help us all to understand that the resurrection from the dead is a reality, not a mythical thing, but a reality; and that it may apply to us all, I pray, through Jesus Christ. Amen.

PRESIDENT CHARLES W. NIBLEY

Second Counselor in the First Presidency

It is a great responsibility, my brethren and sisters, to stand before a congregation like this, and I feel the need of your faith, your sympathy and your prayers, for of myself I am not able to enlighten your minds; but if the Lord will favor us, and will favor me with the power of his Spirit, then by that power the mind is enlightened.

I bear witness to the truth of that which has been delivered by President Ivins. We believe literally and truly in the resurrection from the dead. It is taught in our books of scripture—the Book of Mormon and the Doctrine and Covenants, as well as the Bible. So we have good ground for our belief with respect to that.

ON STRANGE TIMES

The world has fallen on strange times. The times are out of joint. Troubles have been ere now, and many of them, in the history of the world. But history gives us no example of anything like the world-wide troublesome conditions that prevail at this very day. There

is perplexity of nations. And it is in fulfilment of the word of the Lord. The Elders of this Church for a hundred years have been preaching this Gospel, from the Bible, from the Book of Mormon, from the revelations given through the Prophet Joseph Smith, and proclaiming that the time of the end is nigh at hand, that the Savior of the world, our Redeemer, would come again, and that the time of his coming was nigh.

AS A YOUNG MISSIONARY

I myself, sixty-two years ago this summer, went from this city as a young missionary, twenty years of age, to proclaim this very doctrine, bearing witness that the Book of Mormon was true, and that Joseph Smith was in very deed a prophet, raised up to warn the world in this last dispensation—the dispensation of the fulness of times. Of course many times we were not listened to, even with tolerance. We were ridiculed, derided; contumely heaped upon us. Nevertheless, the Elders persevered, knowing of a certainty that what they went forth to preach was true, was revealed from heaven. They were converted by the same spirit that Peter said converted the Apostles. The Savior asked the Apostles:

"Whom do men say that I the Son of man am?"

"And they said, Some say that thou art John the Baptist; some Elias; and others Jeremias, or one of the prophets.

"He saith unto them, But whom say ye that I am?"

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

"And I say unto thee, That thou art Peter, and upon this rock will I build my church; and the gates of hell shall not prevail against it."

What rock? The rock of revelation. And by the spirit and power of revelation, the spirit and power of the Holy Ghost, the Lord has made us to know and understand in this day that this is indeed and of a truth the work of the Lord.

TROUBLE AND DISTRESS

This nation of ours, which is the best in the world, the freest, the most choice land upon all the earth, so we are told in the Book of Mormon—"a land choice above all other lands"—is going through a series of troubles. All is not well with us by a long way. I don't think we are as badly off in these mountain valleys as they are in many other parts of the United States. I think there is a little more of a feeling of safety right here than I can find anywhere else in the country. At least I feel it so, and I believe many others do.

IN EFFECT AN INCREASE

Certainly a very large proportion of our community have been kept steadily at work and their wages have not been reduced. Among these could be mentioned all of the federal employes in the state, including all postoffice employes and mail carriers. And there has been a considerable proportion of our people employed by the state, by the

different counties, and by the different municipalities. Also a very large number of school teachers throughout the state, and employes in hundreds of different companies, large and small, have remained unchanged. And the same with all Church employes in offices, schools and temples.

All these taken together would probably amount to one hundred thousand men and women drawing the same salaries that they were paid in 1928-1929. Now the government's bulletin states that prices are thirty-two per cent lower than they were in 1928. That means then that these people, instead of having their wages reduced, have had in effect an increase of wages of thirty per cent or better. So taken all together Utah is not in such a bad fix, after all.

But the country as a whole is going through a period of trouble and distress.

"AFTER YOUR TESTIMONY"

As I have told you, we young Elders preached that this was the dispensation of the fulness of times—the last dispensation; that there would be no other following this dispensation of the Gospel. The Lord has given notice that these are the last times, and the people must be warned. "Go ye into all the world and preach the Gospel to every creature," and so forth. We have been trying to do that faithfully.

Among other things, in warning the people, we have quoted—many of our Elders have done—from the eighty-eighth section of the Doctrine and Covenants, beginning with the eighty-eighth verse:

"And after your testimony cometh wrath and indignation upon the people.

"For after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground and shall not be able to stand.

"And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds.

"And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people."

These are among the warnings that were given and have been given with the preaching of the Gospel. I myself have felt: "O, well, it is true; I know it will come to pass; but it will not come in my time; I am not likely to be troubled with it." Well, the last few weeks, the last few months, the last year, the world has witnessed what it has never witnessed before in its history. So many of these calamities that this revelation calls our attention to have come upon the children of men, and fear begins to enter into the hearts of the people.

I do not think it is a good thing to frighten people. I don't preach this doctrine in this way. I only call attention to these truths, for they are true—these prophecies are true. More and more will these things occur in our history, as time goes on. For the Lord's work will be accomplished, and he will accomplish it in his own way.

A FAMINE IN THE LAND

Meanwhile it is our work to build up the Church and kingdom of God, to preach the Gospel. I said last evening in the priesthood meet-

ing: "What a dearth there is for missionaries to preach this Gospel!" Do you know there is a famine in the land, you elders of Israel, bishops, presidents? Positively there is a famine in the land, "not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." You presidents of missions and others testify of it. People are hungering for the word of God. A perfect famine exists, and this Church is the agency by which that can be supplied, and the only agency in all the world that can supply it. We are somewhat derelict in our duty in respect to this matter. There is no use mincing words, brethren and sisters. You sisters can do much to encourage the brethren, and you do. I think you are better than the men are, more faithful. The splendid work that these sisters do in the Relief Society, Sister Robison and her helpers, Sister Fox and her helpers, Sister Anderson and hers—the great work they are doing in helping along these matters is worthy of all praise. And sisters, you can say to your husbands, your brothers, your sons: "We can spare a missionary. We can sacrifice that much for the Church."

SACRIFICE AND SAVING

I have begun to think lately that there is not a sufficient spirit of sacrifice among us. There are two things that we have lost lately—sacrifice and saving. We don't know how to save a dollar now, to put away a dollar for a rainy day. Not one family in a dozen thinks of it. They will tell you: "Oh, we don't have enough to live on as it is." The wife or the daughter will say: "Why we haven't any money to spare. I haven't had a new dress for so and so, and so and so."

Senator Smoot told us the other day that of all the nations of the earth the one that suffered the most in blood and treasure in the late war—France—is the most prosperous nation in all the world today. And why are they prosperous? I will tell you in two words: they work and save. We won't be prosperous, and no other people will be prosperous, only upon those conditions. We have lost the idea of saving. I know many families, in fact most that I do know—their children see more picture shows in a month than I ever saw—well of course we did not have picture shows in my day. They have money to spend to fill these picture shows. I do when I am dragged into one by some of my children and I try to laugh and enjoy it, and sometimes do get a laugh out of it. But, oh, there is so much trash in it all. And yet these places are full every day. They are full today you will find if any of you should go there. I hope you won't go and spend your money so foolishly. But we fill these picture houses. If you were to say to the mother of those children that must see everything that comes to town: "Why not practice a little self-denial and have these children do without a picture show. Save that money and put their names on the tithing record," she would very likely reply, "Oh heavens, would you want to stop the children from going to a picture show, a little thing like that?" So I repeat, we have lost the forcefulness of these two words—sacrifice and saving.

WORTH EVERYTHING

I believe with all my heart that this Gospel of ours, this Church of Jesus Christ of Latter-day Saints, this priesthood of the Son of God that has been conferred upon us is worth everything. I ought to be ready to sacrifice everything for it. I covenant in my prayers time and time again to "dedicate all unto thee." Yet the words are meaningless, if I am not ready to say: "I will go on a mission; glad to go; glad to sacrifice for the work." The children wouldn't be able to see so many picture shows, but they will be just as good children, let me tell you, just as able, and I believe more so, because a lot of what we call education is not very good education. I would rather have faith implanted into the hearts of children, faith in this work, a true testimony of the Gospel, than mere intellectuality. Do not misunderstand me. I am in favor of education. I believe in it. If there is any people in the world who have proved they are in favor of education the Latter-day Saints have proved it by the millions of dollars that we have poured out for education. I wish we had educated men with degrees everywhere—if only they would retain their faith as they get their degrees. For this faith is worth more than degrees. That is the point I would like to send home.

"GIVE US FAITH"

Oh God, increase our faith, and give us faith enough, power enough that we may be able to sacrifice, and in order to make the sacrifice that we will save dollar by dollar first and then be ready and willing to say: "Here it is. I am going to spend it for the upbuilding of the kingdom of God."

There is a famine in the land, again I say, not for bread, but for the word of God, and the responsibility, my brother, my sister, rests on you and me and all of us to supply this want, this extreme need.

That the Lord will give us faith and persistence and courage; that he will stay the powers of evil from us; that we may be kept as in the hollow of his hand; that all things may be overruled for the good of them who serve him and keep his commandments, is my most humble and earnest prayer.

God bless you, my brethren and sisters. You are the best there are, after all is said and done. You are the salt of the earth, because you and your fathers and mothers have sacrificed. They knew what the word meant and they followed it, and they lived through it. My parents did, far more than I have had to do, but they did it, and that is why I am here, because of their help and their example.

Now, derelict as we may be in some things, we are the chosen of the Lord. You bishops and counselors, you presidents of stakes, presidents of missions, great responsibilities rest upon you. You are called of God, brethren, and sisters likewise, called in the same way, by the same power. Let us honor that call. Let us be faithful. Let us resolve anew, here and now, that we will, God helping us, keep his commandments. And we will sacrifice, and we will save our means, and be prudent and frugal and wise in all things.

I humbly pray that his blessings may be with us to this end, through Jesus Christ. Amen.

Elder Melvin J. Ballard sang a solo, "I Know That My Redeemer Lives," the Choir and congregation singing the chorus.

PRESIDENT HEBER J. GRANT

We are favored today by having with us Dr. H. E. Barnard, of Washington, D. C., Director of the White House Conference on Child Health and Protection. We will ask him to please come to the stand and address us.

DR. H. E. BARNARD

Director of the White House Conference on Child Health and Protection

Oh, how I wish every father and mother, every lover of children in this great country of ours, could be here with us this morning, to sit, as I have been sitting, and receive the inspiration given you in your great Church, from your leaders; to hear this wonderful music swelling out from this great Tabernacle! I am sure they would all realize, as I realize, that our children are in good hands, and that the citizens of tomorrow will be finer citizens even than the citizens of today.

I speak to you as a messenger from Washington, representing the White House Conference on Child Health and Protection. How fortunate it is that this conference, called by the Governor of Utah, will be held in this city immediately following this great conference of your Church. Certainly there has never been a time more opportune to hope for the children of the future everything which is guaranteed to them by the Children's Charter, adopted at the close of the White House Conference in Washington last November.

May I read to you the first paragraph of that great Charter, because I know every member of your Church, and every citizen of the country, wishes for every child spiritual and moral training to help him to stand firm under the pressure of life:

"For every child understanding, and the guarding of his personality as his most precious right; and for every child a home, and that love and security which a home provides."

May I, speaking for the twelve hundred members of the White House Conference, who have labored for a long time to bring together facts on which we can build a finer world for our children, bring you my grateful thanks for the opportunity you have given me to stand before you this morning.

ELDER JOHN A. WIDTSOE

*Of the Council of the Twelve Apostles and President of the
European Mission*

My dear brethren and sisters, I must confess that during the last few years I have thought with longing of you and these great assemblies, when the time of the General Conferences has arrived. The opportunity to mingle with you now, and to feel of your spirit, and this day to declare with you my faith in the Lord Jesus Christ, fills my heart with gratitude.

THE SAME SPIRIT AND PURPOSE

I am grateful for the testimony of the truth of the Gospel of Jesus Christ, which has been given me—the greatest gift that I possess. I rejoice this day that the spirit which I have felt in these gatherings yesterday and today is quite the same spirit as that which I have felt in the small gatherings in the various European countries. The Latter-day Saints who live the Gospel of Jesus Christ speak and hear by the same spirit. They understand one another by that same spirit. This is one great church, whether in Salt Lake City or in the far distant branches of the missions, one people, with one understanding, with one purpose, with one holy desire to please the Almighty Father.

I think I am safe in saying that the work of the Lord is going forward satisfactorily in the European missions. Never before, because of the new inventions and discoveries for the dissemination of truth, has the testimony of the restoration of the Gospel of Jesus Christ been so widely scattered, and made to reach so many people, as at this time.

GREETINGS FROM THE EUROPEAN MISSIONS

I bring you greetings from the faithful, devoted, intelligent mission presidents who have charge of the affairs of the European missions. They and their wives are doing splendid work. Your sons are safe in their hands.

I bring you greetings from the Elders themselves, young men, but desirous of doing their work with all their might, and accomplishing a wonderful work, through the assistance of their Father in heaven.

And I bring you in particular greetings from the membership of the Church in the European lands, a body of faithful men and women, loving the Gospel just as we love it here; ready to sacrifice and to save, if they can, as President Nibley has suggested; ready to do whatever may be demanded of them, insofar as their strength permits. They live in the outposts of Zion, but they are ready and willing to labor there, and to help maintain and retain those outposts until such time as in the providences of the Lord we may have larger units of the Church, even in those far-distant countries.

A NEW DAY

Opposition and oppression have very largely vanished from our

work in the European lands. A new day has dawned, and it seems to us, who labor there, that if the Lord will only bless our efforts it may be possible, in the near future, to bring a convincing message of the truth of this work to the hearts of thousands in those lands who are honest in heart.

SPIRITUAL INDIFFERENCE

We have many difficulties; there is no question about that; there are difficulties on every hand; the greatest difficulty, perhaps, that we have to contend with is the spiritual or religious indifference of the present day. It is an indifference which seems to cover the earth everywhere. It takes the form of a resentment or revulsion against organized religion—not so much a contempt for religion itself, for the principles of it, but rather a contempt or near-contempt for the organized forms of religion, for the churches themselves. Every man seems to be willing to do as best he can under the law, to live a wholesome and a proper life, but unwilling to conform to the regulations and practices of any church.

It is commonly said throughout the world that there is no need of a church today. In pondering upon this subject the thought has come to me and has lingered with me, that perhaps this rebuke of organized religion is a rebuke to the fundamental conception of religion as taught in the world today.

MAN-MADE GODS

Out of the thunderings of Sinai came the word of the Lord. The first commandment was: "Thou shalt have no other gods before me." Throughout the long ages after that command was given, men gradually forsook their graven images, their worship of stock and stone, and gradually Jehovah, the God of Israel, became the God of many, or perhaps most of the foremost people of the world. Gradually the simple conception of God as the father of humanity prevailed, or began to prevail upon the earth. Then, after the days of Jesus, when men should have known better, when the Christ, and God through him, had been revealed, men again departed from the truth, and made unto themselves gods, this time in an immaterial realm, but man-made just as truly as the man-made gods of wood and stone and iron of earlier ages.

I believe that the spiritual resentment in the world today has resulted from the idolatry which still lingers upon the earth, the attempt to force men to worship a God that is man-made, an incomprehensible God, an essence, one who is so far from us in understanding that men cannot bow down before him as they should, and pray to him as a child should pray to his father.

THE TRUE GOD

The Latter-day Saints are able to answer this great need of humanity and to define God properly. In the mission field, whether in Europe or elsewhere, it is the greatest message that the Church has to

give to the world today—the true definition and the true conception of God our Father, the maker of the heavens and the earth. He is a personage who is literally our father in a pre-existent state, to whom we can speak as sons or daughters speak to their father; with whom they can take counsel and be intimate; a God to whom we may express our inmost desires, and from whom we may expect answers from time to time to satisfy our hearts' inmost desires.

I pray in my heart and by word of mouth that the true conception and knowledge of the Father of us all, may, through our agency, be spread abroad among the nations, to make happy the many thousands, tens of thousands and millions of honest souls who today are lost in a modern type of idolatrous worship. It is perhaps a strong word to use, but a thought or conception may be as man-made as is a material thing.

We find, as we travel about in the European missions, that men respond to a correct doctrine concerning divinity. They are eager to learn the truth about their Maker. When the superstitions of the past and the crust of misunderstanding and false teaching are broken through, then men and women rejoice in the new understanding of man's relationship to the Maker of us all.

JOSEPH SMITH'S FIRST VISION

I rejoice in the glorious first vision given to the Prophet Joseph Smith, the greatest of the visions and teachings of these latter days. On that occasion God himself and his Son Jesus Christ stood before the boy, kneeling in humble, earnest prayer, in the little grove in New York State. Joseph then held converse with God. In humility and simplicity he dared to state his heart's need, and God spoke to him, and commissioned his Son to speak yet further to him, so that the lad might understand and might be prepared for the great work for which he had been chosen before the foundations of the earth were laid.

This is a glorious gift of these latter days, and we must stand upon it firmly, without yielding. We must teach forever and to all people the truth of the fatherhood of God, of the sonship of man, of the eternal relationship of God and man. Then we shall be blessed, and God will look down upon us in mercy and give us strength to do the things that we are required to do, that we may win full salvation on this earth and in the life to come.

AUTHORITATIVE LEADERSHIP

Men ask for more than a knowledge of God. Men do not know the truth of themselves. Men are suffering, hungering for authoritative leadership. Men have been led by men so long, churches have been made by man so often, things have come through human agencies for so many years, that in this day of high intelligence, of the greatest knowledge of the world, men resent the thought that when they deal with the greatest of all realities, religion and all that pertains to it, they must follow man-made leadership—leadership that is of one type in one church, of another type in another church; leadership that may

be subject to parliamentary debate and rule, that may be determined by the voice of a community.

The world is hungering and reaching out for authoritative leadership. Mankind has long followed the prophets of old, which indeed have been of human service, but today men say: "Moses was a great prophet; Isaiah, Jeremiah, Malachi, were all great prophets, but they belong to the past. We live today. We want the same authoritative leadership today that was enjoyed by the people of the past."

The world is asking for a living prophet, one who can interpret the prophets of old to the people and generations of this day. We have this very offering to make to the world. We are able to give humanity what they need in the way of authoritative leadership; for we declare in all solemnity, without hesitation, that God not only spoke to the Prophet Joseph Smith, but conferred upon him the power and authority of the eternal, everlasting, unchangeable, indestructible Priesthood of Almighty God, the power by which the heavens were made, and the earth was made, and all the things we know were made. By that power, or the portion that was given to the Prophet Joseph Smith, the work that the Lord intended for the salvation of mankind will be established and conducted and continued until the purposes of the Lord have been completed.

TEACHERS OF THE WORLD

The world is looking for such authority. We must stand upon our feet as men and as women possessing the true knowledge and authority of God, and teach it without hesitation to all the world. We are not to be taught of the world. We are the teachers of the world. We must be as interpreters, as men and women who, with full knowledge and authority, fit the knowledge of the world into the great scheme of salvation.

The Lord said to the Church through the Prophet Joseph Smith in the early days of the Church:

"Again I say, hearken, ye elders of my church, whom I have appointed: Ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my Spirit.

"And ye are to be taught from on high. Sanctify yourselves and ye shall be endowed with power, that ye may give even as I have spoken."

This is a wonderful message to all Latter-day Saints, to the Elders of Israel, who preach the Gospel of Jesus Christ. We are not here to be taught; we are here to teach. Whatever offering of good the world may make to us, we must use in declaring faith and repentance and the other principles of the Gospel, and the consummation of the purposes of the Lord. We are not to be taught by the world. We are the teachers of the world.

At the head of this Church stands a living prophet, one who speaks with authority. He is the mouth-piece of God to this generation. He is a man, it is true, as every prophet who has spoken, but a man who possesses the authority of the prophetic power, and who has the right,

in this day, to interpret the things of humanity for the good of the cause of the Lord.

We have the authority of the priesthood. We are teachers to all the world. As we magnify our commission and rise to the full possibilities of world teachers, we shall be blessed and made powerful. Joy will fill our hearts; power will come to our hands, and the things that need to be done we shall be able to do.

So run my thoughts as I consider the work that has been done in European lands during the last few years. I am happy that I have had the privilege of laboring in those lands. I am grateful to President Grant and his associates for that great privilege.

THE SEARCH FOR ETERNAL TRUTH

Men seek a religion that may be used in daily life, but they want that practical religion tinged, suffused, mingled and mixed with eternal truth. They want everything in terms of the truth which has accumulated throughout the ages, and the truth which God has in his keeping to give to his children in the future.

The purpose of man's life is happiness and joy. "Men are that they might have joy." A simple purpose, but difficult to attain, so the history of the world has shown. Yet, if we take eternal truth as the woof of the pattern, and human experience as the warp, just as we make a pattern of linen or of cotton, making truth go this way, and human experience the other way, then we shall weave into it that thing which we call human happiness, a joyful life—the desire of man since the world began.

I pray the Lord to bless the Latter-day Saints, to bless each one of us within his own home, in his own place of residence, within his own field of labor, that we may rise to the authority, understanding and sacrifice that should be practiced by the people of this Church. May we all be messengers of joy to the people of the world, to assist in their redemption, I pray in the name of the Lord Jesus Christ. Amen.

ELDER ORSON F. WHITNEY

Of the Council of the Twelve Apostles

THE SPIRIT OF THE LORD

In what I am about to say, I hope I shall have the Spirit of the Lord. It is all-important that we should possess that Spirit, whether we preach or sing or pray. Prayers unprompted by it do not ascend to Heaven; sermons uninspired by it fail to touch the heart of the hearer; and the songs that are sung in our worshiping assemblies, if not in tune with it, are but discords in the ear of Deity.

GOD'S GREATEST GIFT

The Savior, when instructing his disciples regarding the Sacrament of the Lord's Supper, told them to partake of it in remembrance

of him, and he promised that if they remembered him they should have his Spirit to be with them.

Why did he not promise them gold and silver, houses and lands, and all the other "good things of this world?" These were his to give; for "the earth is the Lord's and the fulness thereof," and he gives it to whomsoever he will. But he had something better to bestow than that which perishes with the using, and he wanted his disciples, his choice friends, to have it. So he promised them the Holy Spirit—the power to lay hold upon eternal life, his greatest and most precious gift.

A SPIRITUAL FEAST

The Spirit of the Lord is the food of our spirits. Without it they would starve. In the Eucharist, as it is called, we partake of Christ; but it is a spiritual, not a temporal, partaking. The bread and water, or bread and wine, used in that ordinance, are not, as some suppose, the transubstantiated body and blood of our crucified Lord. They are but emblems, symbolizing his sacrificial atonement. "Eat, this is my body; drink, this is my blood"—the alleged words of the Savior when instituting the Sacrament among his Jewish disciples, are to be interpreted, not literally, but figuratively. If not a mistranslation, they are certainly a misinterpretation.

THE SOURCE OF LIFE AND LIGHT

The Spirit of the Lord is the life and light of the world. It is the fountain of revelation, manifesting eternal truth and making known to man the mind and will of his Maker.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

So says Paul the Apostle, and he adds:

"But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so, the things of God knoweth no man, but the Spirit of God." (I Cor. 2:9-11.)

And that Spirit is given to every member of the Church of Christ, so that he or she can comprehend divine purposes and be led and guided into all truth. The eye that sees not, the ear that hears not, the heart into which the things of God have not entered, are the eye and ear and heart of "the natural man," who "is an enemy to God," as the same Apostle declares. Those to whom the Spirit has revealed the Truth stand upon another plane entirely.

LETTER AND SPIRIT

The Spirit of the Lord interprets the Word of the Lord, and those who take that Spirit for their guide cannot be deceived so long as they heed its promptings. If they do not heed, but allow their own selfish desires to influence them; or if they take the dead letter for their guide,

and ignore the living spirit, they are liable to be led astray. "For the letter killeth but the spirit giveth life." (2 Cor. 3:6.)

The good old Bible, which the Latter-day Saints accept as "the word of God as far as it has been translated correctly," contains many passages which, if only the letter be relied upon and the spirit ignored, are bound to be of a misleading character.

THE WORD MADE FLESH

One instance has been cited, that pertaining to the Eucharist. Here is another. In the first chapter of the Gospel according to St. John, its author is made to say: "No man hath seen God at any time" (1:18), a statement which, if taken literally, not only puts the Beloved Disciple in the attitude of disputing Moses and the prophets, but actually makes him contradict himself. For the very same chapter in which that surprising statement is found; opens with this declaration: "In the beginning was the Word, and the Word was with God, and the Word was God. * * * And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." (1:14.) Jesus Christ was God in the flesh. "For in him dwelleth all the fulness of the Godhead bodily." (Col. 2:9.) *And He was seen by multitudes of men.*

But long before the divine Word was "made flesh," men had seen God, and none knew it better than John. (Adam had seen him, Enoch had walked with him, Abraham had conversed with him. Moses and Aaron, with Nadab and Abihu and seventy of the elders of Israel, "went up into the mountain and saw the God of Israel." So says the Bible. But all this would have to be blotted out if the saying were literally true, that "no man hath seen God at any time." There could be no surer way of tearing out the foundations of the Christian religion and destroying all our hopes of salvation, than to establish as a fact this fallacy.

In the Pearl of Great Price (Book of Moses 1:11) that prophet and seer, having seen God, tells *how* he saw him in these words: "Now mine own eyes have beheld God; but not my natural, but my spiritual eyes, for my natural eyes could not have beheld; for I should have withered and died in his presence; but his glory was upon me; and I beheld his face; for I was transfigured before him."

JOHN'S TRUE MEANING

What John meant to say—and probably did say—was this: No man with his natural eyes hath seen God at any time. Or, as Joseph Smith puts it: "No man has seen God at any time, except quickened by the Spirit of God"—which means precisely the same thing. (Doc. and Cov. 67:11.) That John was mistranslated, or misinterpreted, is evident.

We all have spiritual eyes—the eyes of our spirits. By means of them we "walked by sight" and "kept the first estate"—our pre-existent spirit life; thus earning the right to a second estate—this mortal life,

where we "walk by faith," with our spirit sight temporarily obscured. But when a seer is needed, "a choice seer," God sends one into the world; puts his power upon him, and thus enables him to use his spirit eyes and "see out of obscurity," to behold God if need be, and to comprehend the things of God in the only way that they can be comprehended. Such a seer was Moses, and such a seer was Joseph Smith. *They both saw God.*

SPIRITUAL THINGS SPIRITUALLY DISCERNED

It is not man's native intelligence nor his scholastic culture, that enables him to understand spiritual things. They are *spiritually* discerned, and the Spirit that discerns them can be had only in one way—God's way, not man's. Hence, after faith, repentance and water baptism, comes spirit baptism, whereby the Holy Ghost is given to those who become members of the Church of Christ.

The things of God should be surveyed by the light of the Spirit of God, not by the flickering candle of human wisdom. In our attitude toward divine revelations, the laws and ordinances of the Gospel, we should never take a shallow, material dollar-and-cent view, but always the higher, broader, deeper, spiritual view.

A CASE IN POINT

Many years ago, when I was a Ward Bishop, I was sitting with my counselors one evening for the settlement of tithing. A brother who was a member of the Ward came in, tossed a roll of bills upon the table, and when asked the usual question, "Is this a full tithing?"—a question necessary at such times, in order that the reports may be full and accurate—he answered, "No it is not; but you may be thankful to get that much."

"Thankful," I echoed, "What makes you think I ought to be thankful for it? You are not paying it to me. I am only an agent to receive and pass it on to the higher authorities. I am glad, of course, to know that you pay your tithing even in part; but I do not see why I should thank you for it. I pay my tithing in full, but nobody thanks me, nor do I want any thanks for it. I esteem it a privilege."

WHEN THANKS ARE OUT OF PLACE

Now, I believe in commendation and encouragement. I love to hear kind and generous expressions of appreciation for any good thing well done by anybody. But I do not believe in thanking people for keeping the commandments of God, nor for rendering service to him in any capacity. We do not thank them for coming into the Church. We rejoice over them, but a vote of thanks in such a case would be ridiculous. And it is just so with other things. To hold office in the Church of Christ is a great honor—none greater. A vote of thanks could add nothing to it, and would be entirely out of place.

We do not confer a favor upon the Almighty by obeying his laws, by receiving his blessings; though we please him, no doubt, by so doing. And when we stand before him at the last day, having "come

up through great tribulation" and made our calling and election sure, I think I can hear Him say: "Well done, good and faithful servant, or good and faithful handmaid—enter into the joy of thy Lord." But I cannot by any stretch of imagination, conceive Him as saying: "*Thank you, my child, for coming to Heaven!*"

A SPIRITUAL DIVIDEND

Now, as to the Law of Tithing. What we render in obedience to that divine law, is not ours; it belongs to the Lord. We may consider it ours, if we will, up to the point of dropping it into his treasury; but right there even our apparent ownership ends. And it is unseemly in anyone to consider it his or hers, or to complain of the use made of it by the Lord's servants, those appointed by him to receive and disburse it according to his will as made known to them.

Moreover—and this is the great desideratum—the main fact to which I wish to call attention. You know it as well as I do, but we all need reminding. When we obey the Law of Tithing we do it not to please men, but to honor God, and we draw from Him, in return, a *spiritual dividend* far more precious and of much greater consequence than the dollars and cents or other means that we part with in rendering unto the Lord his own.

THE LAW OF CONSECRATION

The Law of Tithing is sometimes referred to as the revenue law of the Church—and such it is; for it provides means to carry on the Church's work in some of its most important phases. But in taking that view, let us not lose sight of a higher consideration. The Law of Tithing was given to supersede, for the time being, a greater law known as the Law of Consecration, the object of which was and is to sanctify the Lord's people and "prepare them for a place in the celestial world." To that end it was designed to do away with selfishness, greed, pride, envy, poverty, and all the ills that spring from such conditions. For none of these things can be admitted into the kingdom of heaven. It was to institute an order of equality and consequent unity, in which every man, employed at that for which he was best fitted, would be "seeking the interest of his neighbor and doing all things with an eye single to the glory of God." It is an ancient law. It was practised by Enoch and his people, and later by the Apostles and their proselytes at Jerusalem, and by the followers of Christ, both Nephites and Lamanites, upon this chosen land. A brave attempt to practise it was made by the Latter-day Saints, soon after this Church was organized. But they lacked experience, and did not completely rise to the occasion. Selfishness within, and persecution without, prevented a perfect achievement. So the Lord withdrew the Law of Consecration and gave to his people a lesser law, one easier to live, but pointing forward, like the other, to something grand and glorious in the future. That lesser law, the Law of Tithing, is as a schoolmaster, a disciplinary agent, to bring the Saints eventually up to the practise of the higher law, and meanwhile to keep their hearts open for its re-

ception when it returns. Those who obey the Law of Tithing will be prepared to live the Law of Consecration. Those who do not obey it will not be prepared. That is the whole thing in a nut shell. We are tithed that the Church may have means to build and maintain temples and tabernacles, to found and sustain missions and schools, and otherwise carry on its great work throughout the world. But that is not all. The spiritual dividend that we draw from heaven as the reward of our obedience, is the principal purpose for which the Law of Tithing was instituted. All the rest is incidental or secondary.

WHY WE FAST

The same argument applies to fasting. We are not required to fast merely to provide the bishop with means whereby to feed or otherwise minister to the poor. That is not the main object. We fast, primarily, for the purity of heart, the clearness of mind, the spiritual strength and uplift that comes from the observance of this sacred requirement. We are benefited physically, mentally and morally, by temporarily abstaining from bodily food, and thereby securing the spiritual food that more than takes its place. And, as an indirect result of our act of self-denial, the bishop, by means of the fast offerings (which should equal the cost of the food ordinarily used during the fasting period) is enabled to care for the poor that we "have always with us," and always shall have until God's higher law is practised by his people and *there shall be "no poor among them."*

BODY AND SPIRIT

The body as well as the spirit is essential. The two combined, "inseparably connected" by the resurrection, constitute the immortal soul; and it is the soul that goes on to perfection—the Gospel's paramount aim from the beginning. But the spiritual is above the temporal, the substance greater than the shadow that follows it; and happy is the man who recognizes this truth and honors the divine injunction: "Seek ye *first* the kingdom of God and his righteousness, and all these things (food, drink, clothing, etc.) shall be added unto you."

THE SICK WORLD'S PANACEA

What do you suppose is the matter with this sick world at the present time? And what is the panacea that will restore it to perfect health? The matter is, that it has turned away from God and exalted the material over the spiritual. Like the dog in the fable, crossing the brook with a piece of meat in his mouth, and losing it in an attempt to possess what looked like another piece of meat in the mouth of another dog, but which was only a vain reflection of himself in the water—even so this selfish, greedy, money-loving world has grasped at the shadow and lost the substance. As a result the Ship of Human Progress is lopsided and in danger of going on the rocks. The cargo, unevenly bestowed, has unbalanced the vessel, and the pilot has been thrown overboard.

Right the ship, ye would-be arbiters of human destiny! Right the ship! Put the temporal under hatches, and place the spiritual at the helm, where it belongs; and the danger will disappear. That is the panacea, and there will be no relief—no permanent relief from the evils that afflict and threaten this world, until that sovereign remedy is applied; until proud, self-sufficient man, acknowledging his own weakness and his own folly, turns to the Source of all power and all wisdom, in response to the sweet invitation of the Savior: "Come unto Me, all ye that labor and are heavy laden! and I will give you rest." Amen.

PRESIDENT HEBER J. GRANT

I wish to read for the benefit of our distinguished guest, Dr. Barnard, the following:

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ, the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

"For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized.

"And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands.

"And they shall also teach their children to pray, and to walk uprightly before the Lord.

"And the inhabitants of Zion shall also observe the Sabbath day to keep it holy.

"And the inhabitants of Zion also shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord.

"Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them."

We very much appreciate having our eminent visitor here, and would have been happy had he seen fit to make further remarks.

As a closing number, the Choir sang the anthem, "The Heavens Are Telling."

After the benediction, which was pronounced by Elder Walter A. Jensen of the Lost River Stake, Conference adjourned until 2 o'clock.

SECOND DAY

AFTERNOON MEETING

The fourth session of the Conference commenced promptly at 2 o'clock p. m.

The attendance at this meeting was similar in number to that at the morning meeting.

President Heber J. Grant, who presided, in calling the meeting to order announced that the Tabernacle Choir and the congregation

would sing the hymn, "Praise to the Man Who Communed With Jehovah."

After the singing, Elder Henry W. Henderson, President of the Pocatello Stake, offered the opening prayer.

The Choir then rendered the anthem, "Send Ye Swift Messengers."

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

I believe that I realize as much as I ever did the responsibility which is upon me in standing here to address this assembly. It is a great honor to have this privilege. It is also a great responsibility, for I realize that those who occupy this position at a General Conference of the Church should have something to say that will be edifying, strengthening and encouraging, that will build up the members of the Church in their faith.

I pray that I may have the guidance of the Spirit of the Lord, and your faith and prayers, for the few moments that I stand here.

AN OPPORTUNITY FOR ALL

I have rejoiced in the admonition, the testimony, and the presentation of the principles of the Gospel, as they have been declared by our brethren who have spoken. In my heart I feel thankful that I have the opportunity of living in this day, when the Gospel in its fulness, its simplicity and its power, is on the earth. Today all men have the opportunity of receiving the truth, for the Gospel is being proclaimed among the nations of the earth and the privilege is granted to those who repent and accept the Gospel of receiving the remission of their sins, through the ordinance of baptism, and the gift of the Holy Ghost, through the laying on of hands of those who have the authority of the holy priesthood. The Lord has made the promise to all who will repent and remain faithful, exercising a spirit of humility and diligence, that they will be entitled to the guidance of the Spirit of God. This Spirit will lead them and direct them throughout their lives.

TO AVOID DECEPTION

We are living, as it has already been stated, in a day of trouble, of tribulation, when men's hearts are failing them. The Lord pointed out this day while in his ministry, and admonished by prophecy those living now to watch and pray, that they might not be led astray, that they might not be found unprepared, should they be so fortunate as to be here at the great day of his coming.

Much has been said by way of warning and for the guidance of this people by the previous speakers, so that we may be prepared to discern between truth and falsehood, and that we may detect those who speak falsely and do not love the truth. I would like to present another phase of this matter, because I feel that it is timely. Several times

within the past three months I have been approached by individuals and have received communications through the mails, making inquiry concerning a certain purported revelation said to have been given many years ago to President Joseph F. Smith, in which he saw the destruction of many great cities and many countries of the world and other very unusual things. Inquiry has also been made regarding a purported vision given to the Prophet Joseph Smith in relation to the same things, and which has been in circulation for many years. It is evident that these things are again being circulated and many of the people are becoming agitated over them wondering if they are true or not, and some of the people have been deceived.

BRANDED AS FALSE BY PRESIDENT JOSEPH F. SMITH

At the October Conference of the Church in the year 1918, which was the last General Conference attended by President Joseph F. Smith. I made some remarks in relation to these two so-called visions and pointed out the fact that they were not true. At the close of my remarks President Smith arose and also spoke of them. Let me say that this communication that has come into my hands recently, and about which I have been asked for advice, was being circulated very extensively at that time. It is a purported revelation given to Joseph F. Smith many years ago.

As I have said, at the close of my remarks at that General Conference of the Church, President Smith arose and said:

"Again I feel that it is an opportunity for me to say a few words. This wonderful, mysterious revelation, that I have been said to have received a great many years ago, was given in French, and I never knew but two or three words in French in my life. Consequently I could not have been the originator of that revelation. I want you to understand that I have denied it, I suppose a hundred times, when people have inquired about it. It was gotten up by some mysterious person who undertook to create a sensation, and laid the responsibility upon me. I am not guilty. When the Lord reveals something to me I will consider the matter with my brethren. When it becomes proper I will let it be known to the people, and not otherwise.

"The ridiculous story about the red horse, and the black horse, and the white horse, and a lot of trash, that has been circulated and sent around as a great revelation given by the Prophet Joseph Smith, is a matter that was gotten up, I understand, some ten years after the death of the Prophet Joseph Smith, by two of our brethren, who put together some broken sentences from the Prophet that they may have heard him utter from time to time, and formulated this so-called revelation out of it; and it was never spoken by the Prophet in the manner in which they have put it forth. It is simply false, that is all there is to it."

Now, I think we are fortunate in having President Smith's own expression in regard to these purported revelations. It seems strange to me that now, some twelve years later, we still find them in circulation. But the thing that astonishes me more is the fact that members of the Church seem to be bewildered and in wonderment whether or not these purported revelations were indeed given to the Prophet Joseph and to President Joseph F. Smith.

FALSE SPIRITS IN THE EARTH

In a revelation given to the Church in May, 1831, when matters of a similar kind were being circulated among the people, the Lord said:

"Hearken, O ye elders of my Church, and give ear to the voice of the living God; and attend to the words of wisdom which shall be given unto you, according as ye have asked and are agreed as touching the Church, and the spirits which have gone abroad in the earth.

"Behold, verily I say unto you, that there are many spirits which are false spirits, which have gone forth in the earth, deceiving the world.

"And also Satan hath sought to deceive you, that he might overthrow you."

Then the revelation goes on further to give instructions in regard to the receiving of revelations, and the duty of members of the Church in regard to matters of this kind.

A KEY FOR OUR GUIDANCE

I would like to say, for the benefit of the members of the Church, that we have a key given us by revelation, by which false spirits may be known, by which false revelation may be known. There is only one man in this Church, at a time, who has the right to receive revelation for the Church. The Lord has said that his house is a house of order, not a house of confusion, and therefore one is appointed to speak. One has the right to receive the word of the Lord and give it to the Church. We all have the right to receive revelation for our own guidance. A president of a Stake has the right of revelation for the guidance of his Stake. But no man has the right to receive revelation for this Church, except the one whom the Lord has called. If he receives a revelation it will be declared without question, if it is intended for the Church, in a manner by which we may all know the source from whence it comes. And when we find people secretly distributing what are said to be revelations, or visions, or manifestations, that have not come from nor received the approval of the Authorities of the Church, we may put it down that such things are not of God.

We do not need to write to ask questions in regard to these things. We do not need to question them for a moment, because the Lord is not going to give a revelation to any high priest, any elder, or seventy, for this Church. It will come through the one who is so appointed. And if the Lord is not going to choose those who have standing in the quorums of the priesthood, you may be certainly assured that he is not going to choose some one who does not hold the priesthood at all. So our minds may be at rest in regard to matters of this kind.

BY THE SPIRIT OF TRUTH

Furthermore, in this same revelation to which I have made reference, the Lord also says:

"Therefore, why is it that ye cannot understand and know, that he that receiveth the word by the Spirit of truth, receiveth it as it is preached by the Spirit of truth?

"Wherefore, he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together.

"And that which doth not edify is not of God, and is darkness.

"That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day."

Now, think of that. If we will follow the spirit of light, the spirit of truth, the spirit that is set forth in the revelations of the Lord; if we will, through the spirit of prayer and humility, seek for the guidance of the Holy Ghost, the Lord will increase our light and our understanding; so that we shall have the spirit of discernment, we shall understand the truth, we shall know falsehood when we see it, and we shall not be deceived.

Who is it that is deceived in this Church? Not the man who has been faithful in the discharge of duty; not the man who has made himself acquainted with the word of the Lord; not the man who has practiced the commandments given in these revelations; but the man who is not acquainted with the truth, the man who is in spiritual darkness, the man who does not comprehend and understand the principles of the Gospel. Such a man will be deceived, and when these false spirits come among us he may not understand or be able to distinguish between light and darkness.

But if we will walk in the light of the revelations of the Lord, if we will hearken to the counsels that are given by those who stand in the councils of the Church, empowered to give the instructions, we will not go astray.

"WHOSO TREASURETH UP MY WORD"

In the twenty-fourth chapter of Matthew, as the Lord revealed it to the Prophet Joseph Smith, not as you find it in the Bible, but as you find it in the Pearl of Great Price, we find this expression:

"And whoso treasureth up my word, shall not be deceived, for the Son of Man shall come, and he shall send his angels before him with the great sound of a trumpet, and they shall gather together the remainder of his elect from the four winds, from one end of heaven to the other."

I repeat: "*And whoso treasureth up my word shall not be deceived.*" Therefore let us go to with our might in the labor of this Church, and in the study and understanding of the principles of the Gospel, these principles of light, and as we study them the Lord will reveal to us further light, until we shall receive the fulness, in due time, of the perfect day, and we shall not be under the necessity of being subject to doubt and seeking for advice when confronted by matters of this kind, because the Spirit of the Lord itself will teach us.

The day is coming, so Jeremiah says, when it will not be necessary for one man to teach his neighbor, saying, "Know the Lord," for they all know him, from the greatest to the least. And that will come when we, in all full purpose of heart, are willing to serve the Lord and keep his commandments and hearken to the counsels that come to us from

those who preside; which I pray we will do, in the name of the Lord Jesus Christ, Amen.

ELDER RICHARD R. LYMAN

Of the Council of the Twelve Apostles

THE WORLD'S GREAT NEED

The greatest need of the world today is religion. The greatest need of the people of the United States is religion. At this moment mankind needs most the Gospel of Jesus Christ. The heavens have been opened, the voice of the Lord has been heard, the angel spoken of has flown through the midst of heaven, saying with a loud voice, "Fear God and give glory to him, for the hour of his judgment is come."

To supply this vital need, the Department of Education, under the direction of the Presidency of the Church, has prepared a course in religious instruction to be given side by side with the training of the public schools.

ASSIGNMENT OF WORK

To the Primary organization has been assigned the task of giving this religious instruction to the children of the first six grades. In the junior seminaries, religious education is given to the children of the 7th, 8th and 9th grades; in the seminary, to those who attend high school; and institutes are being established to give a proper appreciation of religious truth to our sons and daughters who go to college.

ATTITUDE OF COLLEGE MEN

The indifference, if not the actual antagonism, toward religion on the part of many who are college-trained, is due primarily to the fact that their religious education has been neglected. Their religious ideals and motives have not been developed along with the growth of ideas and ideals in science, literature, and the arts. Our aim, therefore, is to produce a generation of college men and women who will understand, appreciate, and enjoy Gospel incentives, motives, and ideals, with the same interest, enthusiasm, and devotion that they develop for the new ideas they acquire in science, literature, and art.

IMPORTANCE OF RELIGIOUS THOUGHT

To any who regard training in science, language, and mathematics as most valuable, I put these questions: Is not religion more weighty than other subjects? Is not character of more consequence than a knowledge of science? Honesty of greater moment than a knowledge of mathematics? Dependability more important than a knowledge of languages?

Give your children all the training you can in these other subjects, but see to it that along with their school instruction they are given this most valuable branch of education—a study of the Gospel of Jesus Christ, a study of the life and teachings of our Lord and Savior. For

the prime purpose of this line of Gospel education, this training in religion, is to make people happier and better.

FAITH IS THE BASIS

Let me make it clear and definite that religion is not founded primarily on logic; religion is founded on faith. Faith, like electricity, is hard to define; but, like electricity, it has tremendous power. Faith is that satisfying something which comes into humble human hearts as a result of prayerful life and righteous living.

Affection, like faith, is not based on the logical operations of the human mind. It does not obey the dictates of the will, neither is it controlled by the rules of logic.

HAPPINESS THE AIM

We are endeavoring to teach faith—faith in our fellowmen, faith in God, faith in a life beyond the grave.

It is said that the most lonely, lonesome, and unhappy individual is he who says he does not know—the man who has no faith in God, no faith in a life beyond. We are aiming so to bring up our young folks that they will escape the unhappiness of unbelief. And while the faith of which I speak is not often created by reason, nevertheless reason can justify this faith, and can ward off attacks which may be made upon it. In the language of the scripture (Heb. 11:1), "Faith is the substance of things hoped for, the evidence of things not seen."

HONESTY MEANS PROGRESS

Outstanding among the elements in the Gospel plan is common, every-day honesty. "We believe in being honest."

Men who do not keep their word, who fail to fulfil their contracts, or who can scarcely do business without cheating, are men who obstruct the progress and prosperity of the country.

Imagine a community made up of such people. However gifted they might be mentally, they could not prosper; one man could not trust another. Nothing could be bought or sold without the closest inspection. There could be no cooperation. Everyone would have to spend a great deal of time watching his dishonest neighbors. Honesty, therefore, when it is practised by an entire community, is a great labor-saving device.

Lincoln's chief trait, all his life long, was honesty. Pervasive honesty was the outstanding mark of his personality. From the beginning to the end it stayed with him. "When other traits seemed to be changing, this universal honesty was always there." (Morse.)

NOBILITY OF HONOR

Our nation is united in teaching Boy Scouts the value, the nobility, of honesty and of honor. "On my honor I will do my best to do my duty to God and my country." This is their chief lesson.

"I cannot do so in honor." With these words—words which will be remembered forever—King Albert of Belgium refused to let the

German army pass through his country. As long as there are mothers' tongues to teach their children, just so long will mothers hold up with pride and commendation the honor, the honesty, the integrity, of the Belgian people, who, against tremendous odds, "stood to their guns and maintained their honor, intact and immortal." (Van Dyke.)

Our own Karl G. Maeser had the highest regard for honor. Though a great teacher of science and literature, he was most of all an instructor in the Gospel, a builder of character. He used to say: "Place me behind prison walls ever so high, ever so thick, ever so strong, yet in some way, at some time, I may escape; but draw a chalk line around me and have me give my word of honor not to cross it, can I ever escape? No, never! I die first!"

WHY AMERICA HAS PROSPERED

Our country has had a growth and prosperity no other country has ever known. These unusual blessings have come because of honor, honesty, dependability—qualities which religious training brought into the lives of the people.

While many of our countrymen who are rich ridicule religion, a wise man (Babson) has said that these same prosperous Americans are indebted for all they possess to the family prayers once held daily in the homes of their fathers.

SOBRIETY INDISPENSABLE

Next to honesty, one of the most important elements in the Gospel is sobriety.

"In the rudimentary state of society," says Carver, "where each individual worked and acted most of the time alone, and where, therefore, there was little interdependence, drunkenness was not so vicious as it has now become. But in our interlocking civilization, no personal habit or vice, except lying, so unfits a man for useful service as does drunkenness. If you had to take your choice between riding behind a locomotive engineer addicted to drunkenness, and addicted to any other vice, there is not much doubt as to which you would choose.

"Apply a similar test to anyone in any other responsible position, and you will reach the conclusion that the person who is addicted to drink is about the least dependable, and the least desirable, citizen you can name. There are fewer places where he is of use and more places where he is a menace than is the case with the victims of almost any other vice."

THE HIGH VIRTUES

Honor, honesty, dependability, sobriety—these rank high among the virtues. Living in accordance with them has brought to our country a growth, a prosperity, unknown to other nations.

Before taking public office in state or nation, every official is required solemnly to swear that he will support, obey, and defend the Constitution of the United States and the Constitution of his own State.

It is said that among our public officials there are some who hold their hands toward high heaven and take this sacred oath of office one day, and break their solemn pledge the next. The story of Washington and the cherry tree told to every American child, the honesty

of Abraham Lincoln told to every American youth, the Boy Scout oath, the honor of King Albert of Belgium, the sterling worth and character of our own Dr. Maeser—these in the past have been the standards of our country. Have our ideals changed? Have we given up these old-fashioned virtues? Do some public officials have no regard for the most solemn oath that public men can take? Are there officials who regard the Constitution of the United States as only a scrap of paper? Can this nation—the land of Washington, Franklin, Lincoln, Roosevelt, Wilson—the nation founded on honor, honesty, and dependability—can it endure if this undermining of its very foundation continues? I say it cannot. Nothing enduring can be built upon falsehood. Without honor, without honesty, without dependability, no nation can stand.

A PLEDGE TO OUR COUNTRY

I have personally made a solemn public pledge not to participate in any function, social or otherwise, where the law is broken—I refer particularly to the prohibition law; and furthermore I am working on a program whose purpose is to seek out those who also are willing to invite good citizens to come to the support of the Constitution of the United States.

You who are willing to cooperate are invited to get signatures to the following pledge:

I hereby pledge to the Republic of the United States and to myself:

1. Not to participate in any function, social or otherwise, where the law is broken.
2. Not knowingly to cast my vote for any candidate who does not live in accordance with the law.

WHAT ONE INDIVIDUAL MAY ACCOMPLISH

The influence of a single person who will live in accordance with the law and who will work to get others to do likewise is effective and far-reaching.

A few examples:

"Mr. Chairman, since I stand with Abraham Lincoln for the law," said one committee member, "and, further, since I have pledged myself, as have President and Mrs. Hoover, not to participate in any function where the law is broken, if you are going to serve liquor on this occasion, I shall ask to be excused from this meeting."

The liquor was not served.

"But just a minute," said one of those who had been invited. "I do not desire to create a scene at your fine dinner, nor do I wish to make myself appear ridiculous or non-appreciative; therefore, if liquor is to be served, I shall ask you now to excuse me, since I cannot in honor participate in a function where the law is broken."

No liquor was served.

A WHOLE CONVENTION RESPONDS

At a convention recently, where nearly a thousand delegates were

registered, wine was served in unlimited quantities. Before the next convention, one member wrote the following to the officials of the organization: "I am for the law. I appeal to you to recommend to the Society that at our next meeting we pass a resolution informing the people of the United States that this Society stands for the Constitution and the laws of our country; and that, while some of our members may not like the Prohibition law, yet while it remains on our statute books we pledge ourselves to live in accordance with its provisions and to assist the President and other officials in their efforts to enforce it."

No liquor was in evidence at the next convention.

If one prominent business or social leader who breaks the law were placed behind prison bars, this one act would create for the law an immediate respect so strong that it would reform a whole city.

A CALL TO PATRIOTS

Thus, "in these last days," and "from the top of the mountains," as a representative of the Church of Jesus Christ of Latter-day Saints, I appeal to the people of the country to come to the support of the Constitution of the United States.

And in accordance with the motto of our nation may we in God so trust that "government of the people, by the people, and for the people, shall not perish from the earth."

At the request of President Grant, the Choir and congregation arose and sang the first verse of the hymn, "The Spirit of God Like a Fire is Burning."

ELDER HYRUM G. SMITH

Presiding Patriarch of the Church

I am very grateful, my brethren and sisters, to be present upon this occasion. I don't remember having ever attended a Conference that was more blessed of the Lord. I have been thrilled with the testimonies and remarks of all the brethren, and with all the songs that have been sung. The Spirit of the Lord, and the spirit of the Gospel have touched my heart in testimony of their divinity.

I am thankful for the wonderful privilege of associating with men who the Lord has chosen to stand in the leadership of the Church in this important time of the world.

BLESSINGS THROUGH SACRIFICES OF OTHERS

For several months past, about the most important meetings of a public character which I have attended have been funerals. I have attended a number of them of late, due to the fact that a great number of my relatives have recently passed away. At these services, of course, the addresses and the remarks of the brethren have been largely tempered with the spirit and teaching relative to the resurrection, the

great mission of life, and the great blessings that have come to the human family through the atonement of Jesus Christ.

I am always impressed with the spirit of devotion and humility when I hear my brethren and my friends speak in remembrance of the great experiences, sometimes called sacrifices, which our parents and forefathers endured, that we, as younger members of the Church might enjoy the multiplicity of blessings and privileges of the present time, for many faithful souls gave their lives for the cause of this Gospel.

Personally, I am grateful for the blessings which have come to me, because of the sacrifices of others. I feel my unworthiness of the great blessings that have come to me, the great privileges and opportunities, especially the responsibilities. I do not say this in any manner of boasting, but I wish to say it by way of reporting the growth of the Church as seen from my particular viewpoint.

HELPED BY PATRIARCHAL BLESSINGS

I think my predecessor, the late John Smith, holds the record in point of time for any officer holding one position in the Church. He was Presiding Patriarch for over fifty-six years. During that time he was instrumental in administering to members of the Church something over twenty-one thousand recorded blessings. During the last nineteen years nearly twenty-one thousand recorded blessings stand to my credit in the office.

A great many faithful Latter-day Saints are struggling with their responsibilities in life. Many times they have come to the office, fasting, with a prayer of faith and a keen desire for help to guide them in handling those responsibilities. And in their patriarchal blessings many have received the desired consolation.

ANSWERS TO PRAYERS

I am grateful for the faith and the prayers of the members of the Church. I believe in prayer. I know that the Lord hears and answers prayer. I have heard little children pray, and almost immediately have seen the answers come. I have seen adults and older people pray with faith, and have seen immediate and soul-satisfying results. I am converted to the devotion and the practice of prayer. I believe in it, and I practice it myself. I teach my children to pray. They pray for others as well as for themselves. My children, all of them, pray for the President of this Church, and for his associates, for the members of the Church, for the missionaries, for the sick and for all who need the favors of the Lord.

Through the kindness of the Lord, a great many testimonies have come to us in our home relative to the answering of our prayers. I will not take your time to tell these stories, but our family history is replete with testimonies that are soul-satisfying, relative to the answering of our prayers. So I believe in prayer.

I thank you for your prayers, my brethren and sisters. I have

felt the benefit myself. I am very grateful to you personally for your faith and prayers.

I regret very much that I am physically unable at the present time, and have been for some time past, to visit with the people, and to carry on my duties as I would like to do. However, I feel very grateful that my strength is returning, and I hope to be able soon to discharge my duties in full.

I pray that the Lord will bless you, my brethren and sisters, throughout the Stakes, Wards, and Missions, and in the auxiliary organizations. My heart is filled with blessings for your success, for your happiness, for your peace in carrying on the great work.

A STRIKING EXAMPLE

I realize that we are living in a peculiar time, when conditions are not just as we would like to have them: many are out of employment.

A very striking example came to me only a few days ago. A convert to the Church, a well educated man, who was trained for the ministry in one of the religious organizations of the land, left his family at home in Canada, and came here to Salt Lake City, where he received his patriarchal blessing. After searching in vain for employment he decided to "hike" back home, a distance of two thousand miles, which he covered in eight days, he reports. He found his patriarchal blessing of great value in overcoming his despair. He acknowledged the hand of the Lord in his blessings, for he realized that he had been spared and blessed; and that he and the Church were still good friends.

This example is only one of thousands who manifest faith in their blessings and who acknowledge the Lord as the Giver of them.

FOR COMFORT AND BENEFIT

I commend to you the faith and the devotion of the good men who are authorized, in the Church, to administer the ordinance of patriarchal blessings. These blessings are for those who understand them and who have a knowledge of their use and value in the Church. They are indeed valuable instruments for the comfort and benefit of faithful members of the Church.

My heart is filled with sympathy and a desire to bless the entire membership of the Church, to see the Lord's work prosper, and to see faith increase in the hearts of our fellow members.

I pray the Lord to magnify, bless, inspire, protect, preserve, and spare those who preside over the Church and who stand as its leaders today.

BLESSES THE PEOPLE

In the name of the Lord, I bless you all with peace and with prosperity, notwithstanding the uncertainty of things at the present time. You will go to your homes, and plant, cultivate, and reap, but not in vain, for the harvest will be satisfying and satisfactory; the blessings of the Lord will be upon your lands, and upon your possessions, and upon your faithful labors. Therefore, be honest with the Lord in your

tithes and in your offerings; that the great promises concerning this land and its people may be fulfilled.

I pray God to grant these blessings, that they may be upon the Church, its leaders and its members, and all the organizations in the Church, to the honor and glory of the Lord and his work, and I do it in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

In his farewell address to the American people George Washington said:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens.

"Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in the exclusion of religious principle.

"Let us with caution indulge the supposition that morality can be maintained without religion."

ELDER DAVID O. McKAY

Of the Council of the Twelve Apostles

"Simon, son of Jonas, lovest thou me?"

"Lord, thou knowest that I love thee."

"Feed my lambs."

"Jesus said to him the second time: "Simon, son of Jonas, lovest thou me?"
* * * Feed my sheep."

This was one of the last and one of the most important injunctions that Jesus gave his apostles, following the resurrection. The Savior's charge to watch over the flock and to feed the lambs is as applicable at the present time as it was in the days of Peter. The Church of Christ must particularly accept this responsibility.

During the few moments that I stand before you I desire to direct your attention to the work that the Church can do in this regard and at the same time co-operate in the great national movement of Child Health and Protection.

THE LOST AND FOUND

In the fifteenth chapter of St. Luke there is recorded a very significant message from Christ, relative to the lost and found. That message is embraced in three remarkable parables, one the parable of the lost sheep; another, the lost coin; and a third, the prodigal son.

In the first the straying one seems to have become lost through stupidly wandering away for the necessary things of life. Perhaps the wandering was prompted by just a desire to seek the necessary things of existence.

The second, however, relates to a different kind of lost one—one that seems to be wholly unconscious of having wandered away; and the

third, to another class, one who deliberately and wilfully becomes estranged from God.

I am not sure that I have applied these parables properly, but certainly there are just such classes of young men and young women who wander away and become lost. There are those in the world who become so absorbed in gaining a livelihood, and so interested in the material things of life, that they lose sight entirely of the religious ideals, the significance of which President Grant has just called to our attention, as other speakers have during this important Conference.

Of the second class, those who are unconscious of being in the dark, there are many such—speaking of the nation at large. It is admitted that in the United States there are twenty-seven million children who, though nominally Protestant, are not receiving any religious instruction. There are eight million children, if I remember rightly, less than ten years of age, who receive absolutely no religious instruction. I think we may consistently place this large group in the second class named,—little children growing up in darkness, unconscious of the light. They are like this Easter lily before it blooms. They have an existence but are struggling out of the darkness of humanity. They may never bloom into the sunlight of the Holy Spirit. Now, that is a tragedy.

Of the third, we see around us every day young men who wilfully and deliberately choose the pathway of indulgence, which leads them away from the Holy Spirit, and leads them away from the testimony of the Gospel of Jesus Christ. It is a great mission, the greatest in the world, to reach out after these young people, to extend a hand to the child, following Jesus' injunction to Peter to bring the lambs into Christ's fold. Indeed, there is nothing greater.

THE IMPORTANCE OF SUCH A MISSION

I think the President of the United States expressed the importance of such a mission most impressively when he said:

"These questions of child health and protection are a complicated problem, requiring much learning and much action, and we need have great concern over this matter. Let no one believe that these are questions which should not stir a nation, that they are below the dignity of statesmen or government. If we could have but one generation of properly born, trained, educated, and healthy children, a thousand other problems of government would vanish. We would assure ourselves of healthier minds in more vigorous bodies, to direct the energies of our nation to yet greater heights of achievement. Moreover, one good community nurse will save a dozen future policemen."

TWO PICTURES

In accordance with the spirit of the White House Conference on Child Health and Protection, Elder Fielding K. Smith, a local artist, at a suggestion, drew two pictures which I have in my office. One is the picture of a home out of which comes a young man, a youth just entering his teens, but he doesn't follow the pathway that leads to good citizenship, through the school, the church, supervised recreation, etc.

He wanders back and forth until he comes in contact with a rough-looking character, with his cap pulled down over his face, who entices him to the "easy way." Standing a short distance away is a policeman, ready to take the two of them into custody, and back farther in the picture stands the prison: Over that scene is written the cost to the country of that kind of supervision, necessary, it is true.

In the other picture another young man is coming out of the same home, walking straight along the pathway until he meets his day-school teacher, who leads him into the path of learning. He meets a Sunday School teacher, and other officers in his church. You see him in supervised play, developing into a good citizen, and over in the back ground is the school-room, the church, the playgrounds, trips to the woods, association with older people.

THE COST

The first is costing the United States Government today \$16,000,000,000 annually. Mark O. Prentice who organized the National Crime Commission in 1925, says that when we include all the cost of crime the figures come close to \$20,000,000,000. "Every year the United States loses more money in its war on crime than the \$11,000,000,000 advanced to Europe during and since the war." It is stupendous.

The cost of training the child, if we can reach him properly and in time, is less than one-fifth that amount annually, and yet the cost of punishing the criminal is centered upon only about one million of our citizens; this other, upon the other hundred and nineteen million, if we take the entire population; and the majority of the one million are at an age that averages less than twenty years.

Here is a real challenge to America! I rejoice with you that the chief executive has accepted the challenge and determined to call the attention of the nation to the prevention of crime, rather than to its punishment.

WHAT THE CHURCH CAN DO

Now, what can the Church do? Much. As I stand before you today my heart is filled with gratitude to God for having revealed this organization. When I think how easily we may reach every child within our domain, when I think that we can go to him with the assurance that we can lead him into the presence of God, if he will but live up to the principles of the Gospel, I feel a spirit of appreciation overwhelm me. Thank the Lord for his revelation to the Prophet Joseph Smith! When we realize that the Church, almost in its entirety, was given before Joseph Smith was twenty-five years of age—a few other revelations came later; when we think of the utter dependence of that youth upon God for his wisdom, not having the learning of man, it seems to me we are forced to the conclusion that he received light from a higher source than any man could give him; and we know that is true.

How may we reach these youth? In some of the organizations of

the Church every boy and girl should be enrolled. His name or her name should appear on some record, if not on several records, throughout the Church, and some teacher or some officer has the obligation of coming in contact with that individual boy or girl.

PERSONAL INFLUENCE

There are two ways to stem criminality. One is by united, concentrated public opinion. The other, and more effective, is by personal contact. There are many in this audience who can look back with gratitude to the visit of some kind man, somebody who put his hand on your shoulder and said: "Don't do that," or "I commend you for not doing this, my boy." Some word of commendation, some gentle hand led you back into the path that has given you the success to which you have attained. *Personal influence*,—we must not lose sight of it. That organization which can supply that personal influence with the least waste of effort, and with the highest degree of efficiency, is the most potent organization in the world.

You have before you, bishops, the following means in your hands: the Priesthood, Relief Society, Sunday School, Young Men's and Young Ladies' and Primary Associations, not to name the Church schools and seminaries. I say bishops, because the bishop is the head of these organizations, and if the bishop will accept the responsibility of formulating and of assigning the list, as I am going to outline it, there need not be a boy or girl who within two months may not have had a personal visit from an efficient officer or teacher.

For example, we have in the Priesthood quorums of the Church approximately 10,411 officers.

We have in the Relief Society 10,000 teachers. That excludes the 20,000 visiting teachers. I am naming only the others.

The Sunday Schools, over 27,000.

The Young Men and Young Ladies, combined, 25,000.

The Primary, 13,500.

Now there are some duplications in this, of course, for which we should make allowance. That makes a total of over 86,000 officers and teachers; and I haven't included the instructors in the Priesthood. These are just the officers—86,000. If we assign to each of these but five persons, you can see at once that that army of officers and teachers could come in contact with over 430,000 men and women, boys and girls.

SEEKING THE LOST ONE

But many of those 430,000 need not the personal visits. The ninety and nine are safe within the fold. It is the one that is lost whom we should seek.

The Chief of Police of Berkeley, who visited this city recently, said:

"Our investigations reveal the fact that we have four hundred in our schools

who need personal visiting. The others are going along without much concern, but these four hundred are the potential criminals in our city."

So we find in each group there are one or two, three or four, who need special care, special guidance. How best can we reach them? In this way: Let every teacher in the quorums, every teacher in these auxiliaries, have before him the list of these potential delinquents. Be not satisfied with the good class you have Sunday morning or Tuesday night, but feel that the work is not done until you have carefully considered that other list which you hold in your hand, in regard to which you will report to your bishop at least once a month your success in reaching those whose names are found thereon.

We know you can't bring them all in. We have tried it. But you can bring some, "and if you labor all your days," says the Lord through the Prophet, "and bring, save it be one soul unto a knowledge of the truth, how great shall be your joy in the presence of your Father!" And who knows what that soul may be in that kingdom? Through loving effort you might discover some "inglorious Milton."

"I passed a stagnant marsh that lay
Beneath a reeking scum of green,
A loathsome puddle by the way,
No sorrier pool was ever seen.
I thought, how lost to all things pure,
And clean and white, those foul depths be!
Next day, from out that pond obscure
Two queenly lilies laughed at me.

"I passed a hovel, round whose door
The signs of penury were strewn.
I saw the grimed and littered floor,
The walls of logs from tree trunks hewn.
I said, 'The gates of life are shut
To those within that wretched pen.'
But lo! from out that lowly hut
Came one to rule the world of men!"

ACCOUNTING FOR EVERY ONE

I have touched upon only one phase of this great national movement, which is one of the cardinal activities of the Church of Christ, and that is the *duty of accounting for every one*. God inspire us as we go from this Conference, to bring into the fold every child, every youth, and as far as possible, every man and woman, for there isn't one who is not God's child. And when we are thus working we are carrying out the great purpose of the Almighty, the very purpose for which he established his Church on earth, namely, to bring to pass the immortality and eternal life of man.

I bless you, my fellow workers, that you may be inspired to co-operate, not only with the officers who preside over you, not only with the President of the United States, but with the Savior, who said of old, as he says today: "Lovest thou me? Then feed my lambs."

God help us to follow that injunction, I pray in the name of Jesus Christ. Amen.

ELDER BRIGHAM H. ROBERTS

Of the First Council of Seventy

I am laying aside the remarks that I had prepared to deliver during this Conference, should I happen to be called upon, and this for special reasons that have occurred to me during the last few minutes. In the first place, I realize that this congregation has been together for a long time. It has been a strenuous day throughout, and according to the announcement of President Grant, I am to be the closing speaker of this meeting.

It has been, to me, a glorious day. Many great and important themes have been developed. I was thrilled with the beautiful discourse of President Ivins on the subject of the resurrection, and pleased with the reassertion of our faith in that simple story that he developed chiefly from the New Testament. And in all the other addresses there has been more or less of intensity of thought in reference to organized effort to achieve righteous ends. All through, I repeat, this has been a strenuous day in our worship.

It seems to me that if I could get the spirit of it, it could be a fitting close to proceed in a manner that would permit us to relax a little the intensity of our intellectual effort. So I am going to proceed in a way that perhaps may have that effect. I trust it will.

To begin with, there is no reason on earth that I know of why I should refer to the opening address of President Heber J. Grant, on the first day of our Conference, because that was a complete thing in itself as he delivered it—in the introduction of it, in the development of it, and in the closing admonitions of it. From my youth I have been delighted in the defense of the faith and of the Saints, and have made some efforts, humble ones, of course, in that direction. I was pleased beyond all expression that at this time, when falsehood had reared its head, and slanders would spread their baneful influence to hinder the progress of the Church, the Church itself was able, through its President, to make a complete and comprehensive denial and denunciation of all those things. I am sure President Grant has created for the Church, at this Conference, a permanent document that will be useful in all time to come as a standard to which we can refer in denial of false charges, now and hereafter on the points treated; because I do not suppose that the enemies of the Church will cease their efforts; and others will arise—even if these present ones were supposed to be crushed—others will arise to perpetuate their evil work.

Yesterday afternoon, as I entered the building, you were singing that wonderful hymn of Montgomery's on "prayer":

"Prayer is the soul's sincere desire,
Uttered or unexpressed."

I presume that it is inconvenient, and perhaps hardly tolerable to sing all the eight verses of this beautiful hymn, though each verse is in itself a gem; but if we may not sing all the eight verses, I have often

thought that I would like to see the Church adopt the practice of singing the last verse of that hymn. If we could put that in with the others usually sung, I should be happy over it. It runs as follows:

"O Thou by whom we come to God,
The Life, the Truth, the Way!
The path of prayer Thyself hast trod;
Lord, teach us how to pray."

One of the sweetest incidents related in the New Testament is that one where the disciples gather about the Christ and say to him: "Master, John taught his disciples to pray. Teach us how to pray." And it was in answer to that petition of theirs that the Christ gave his very wonderful instructions on prayer, and then introduced that classic of devotional exercise, the Lord's prayer; and then continued his comments upon it. He taught them *how* to pray, and moreover, he set them the example of prayer.

The prayer known as the Lord's Prayer may not be the prayer that would be suitable for all occasions, although it is so comprehensive and covers such important matters. I think he intended that it should be rather a sample of prayer, in simplicity, in brevity, in spirit, and you will note perhaps that it was a universal prayer. It was not a strictly Christian prayer, in that it was not offered in the name of Christ, but was an address unto the "All Father," and has become a universal prayer, given to the world through which every cult, sect or division of religion could express its attitude towards God. It is valuable chiefly for the very universal spirit that is in it.

But I call your attention to this great request, "Lord, teach us how to pray." I want to call your attention to the fact that this New Dispensation has not been left without instruction on that subject. You will find in the history of the Prophet Joseph Smith a rather singular declaration. Speaking in the early part of October, 1831, the Prophet Joseph said: "I received the following prayer, given through revelation." But it is more than a revelation to be *called* a prayer. It is in reality a revelation *on* prayer, and that is quite another matter. Very little has ever been said of it. It just seemed to drop out of the clear sky, into the record of the Prophet: but as I said, it is not only a revelation called a prayer, but it is a revelation *on* prayer, in that the Lord outlines for us the things, I think, he would have us hold nearest to our hearts and comprehend in our deep and earnest desires concerning the work of God in the earth.

Because it has been so infrequently referred to and used by the Church, I thought that we could now just relax our tense nerves, and could close this meeting, on the accepted anniversary of the resurrection of the Christ, by the reading of this wonderful prayer, and go hence, influenced with the spirit which I am sure it will leave; and let us indulge in the feeling of divine worship while we consider the beauty and grandeur, and express the desires that are given through revelation to this New Dispensation Church on the great theme that God would have our minds dwell upon.

During my short experience in the army I learned to appreciate the psychology of standing at attention before the officers of the army. There was a wonderful spirit that went with that custom of the army, and it tended much to improve the *corps d'esprit* of the companies and of the battalions and regiments and divisions into which the army was divided.

Now, what I am going to suggest is that in our spirits, at least, we here assembled draw our minds to attention to these great things that God revealed, through his prophet, to the Church. I read:

"Hearken, and lo, a voice as of one sent down from on high, who is mighty and powerful, whose going forth is unto the ends of the earth, yea, whose voice is unto men." (The foregoing, of course, has reference to the Christ.) "Prepare ye the way of the Lord, make his paths straight.

"The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth.

"Yea, a voice crying—Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the Bridegroom."

Here the scene shifts, and this revelation on prayer becomes a commandment to pray:

"Pray unto the Lord, call upon his holy name, make known his wonderful works among the people.

"Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth.

"Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth, that thine enemies may be subdued; for thine is the honor, power and glory, forever and ever. Amen."

So pray we, in thy words given to thy Church through the revelation of thy servant Joseph on prayer, and ask thee, O God, to accept these divine expressions concerning the going forth of the kingdom of God on the earth, that the kingdom of heaven may come, and the two be joined, to the glory of God and the salvation of the world. We so pray, in the name of Jesus. Amen.

As a closing number the Choir sang the anthem, "The Lord Now Victorious."

The closing prayer was offered by Elder Jesse W. Richins, President of the Twin Falls Stake.

Conference adjourned until 10 o'clock, April 6th.

THIRD DAY

MORNING MEETING

The fifth session of the Conference convened at 10 o'clock, Monday morning, April 6th, 1931.

The congregation sang the hymn, "Guide Us, O Thou Great Jehovah."

Elder Almon T. Butterfield, President of the West Jordan Stake, offered the opening prayer.

The congregation sang the hymn, "Israel, Israel, God is Calling."

ELDER J. GOLDEN KIMBALL

Of the First Council of Seventy

I feel as I have always felt relative to the Church of Jesus Christ of Latter-day Saints. I have no doubt in my heart that this is the work of the Lord. Surely we who have faith believe that the Lord's arm is not shortened, that he is amply able to direct and carry on this great work.

I realize the responsibility coming to any person who is called to speak to this people. I have sat on the "anxious bench" now for two days, and I feel this morning that everything I have heard and read and know has oozed out of me. I want you to know that I antedate in age and in service as one of the First Council of Seventy all of the Council of the Twelve who sit in front of me. I feel honored and have always felt honored to associate with the General Authorities of the Church. I desire to say to the people, the presidents of Stakes and their counselors, the high councilors, the bishops and their counselors, you have always extended to me the greatest courtesy and respect, and whenever I have attended a conference and returned home I have felt that I amounted to something. But after I wandered around here in Salt Lake I sort of lost that feeling, sometimes, and felt like a stranger among strangers.

I desire to refer back to a time when I was about thirteen years of age, when Heber C. Kimball sent word to my brother, Joseph Kimball, who is now in the Church Office Building, and myself, to come to his office. When we arrived there, mere boys, he said to us: "If you want your father's blessing you be at the endowment house in the morning and have your endowments."

Of course we were frightened nearly to death. I do not know how people feel when they are going to be executed, but that is the sort of feeling I had, not knowing and having no conception of what it all meant. However, we were there and we had our endowments. I did not remember much of that which transpired, but I was awed, and the impression was burned into my soul of the sacredness of that

place, and the sacredness of the covenants which I had entered into when almost a child. When I was fifteen years old our father passed away, and we were left as many children are left to wander and fight our battles as best we could.

My father, Heber C. Kimball, trained fourteen years in the military service. In an excerpt which I have copied from his biography he remarks with honest pride that he was never brought before a court martial for neglect. He further says: "I was a Free Mason at the age of twenty-two in the Lodge at Victor and received the first three degrees of Masonry." He said: "I have been as true as an angel to my covenants with the Masons. No man was admitted into the Lodge unless he bore a good moral character and was a man of steady habits. A man would be suspended for getting drunk. I wish that all men were Masons and would live up to their profession. The world would be much better for it." This was said at least ten years prior to his baptism as a member of the Latter-day Church.

Now the point I want to reach if I can, if the Lord will give me his Spirit, is just this: Heber C. Kimball made the following statement which deeply impressed me: "I would that all men and women who enter these holy temples could be made to understand that we are placed under obligations to God." Whenever we are permitted to enter the holy temples and perform those ordinances "We make covenants with the Father, the Son and the Holy Ghost."

I cannot conceive of a more sacred covenant made by mortal man. That is the impression I desire to impart to you good people, especially those who hold the holy priesthood, and I think it is high time that every man who is so honored of God should understand his office and calling. I understand my calling as one of the First Council, a Seventy in the Church of Jesus Christ.

President Brigham Young said at a priesthood meeting in Logan, the same year that he died, that the Prophet Joseph Smith said to them in early days: "Brethren, you are going out to ordain Seventies, and you are to ordain them to the high priesthood. You are to ordain them to the High Priesthood and ordain them Seventy-Apostles."

President Young said: "That is the language I use, and that is the way." I think none of us would question President Brigham Young, who was privileged above most men to associate with the Prophet Joseph Smith. I understand what it all means. It means that we Seventies are under the direction of the Twelve Apostles and the First Council of the Seventy. It means that they are to open the doors to all the nations of the earth and proclaim the truth; that we are under their direction, and "whenever they need assistance they are to call upon the Seventies instead of any others." It simply means that Seventies have the apostolic calling as witnesses and preachers of the Gospel of Jesus Christ to all the world.

I am not ignorant of the fact. I know what the trouble is. I want to convey that idea to you. We have 185 quorums

of Seventy. They tell me that they number 10,741. There are Seventies by the hundreds in this Church who can be prepared to go out as witnesses for the Lord and preachers of righteousness under the direction of the Apostles, but the fault is not wholly with men, it is a financial question, almost entirely a financial question, because the rule is that many of the Seventies have filled missions and their sons, also. A number of Elders have filled missions and have come home and been ordained Seventies who have married wives and cannot for the present go on a second mission. That is the chief reason. Any time the Lord moves upon his servants to call upon the Seventies, I assure you they will respond for I am as familiar with the quorums of Seventy as any man in the Church. I have labored among the Seventies for nearly forty years, and I love the work and God has given me the spirit of my office and calling when laboring among them.

It is not my province nor intention to preach. I have something here that I would like to read to you but time will not permit. It is scripture; it is the word of God, and I would advise myself and every other man and woman in this Church to read the Bible. It is not read as much as it should be. The same is true of the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. You will find within the lids of those great books many prophecies and revelations, and if you will go to God and ask him in humility if these things are true he will give you the testimony and you will know. God bless you. Amen.

ELDER REY L. PRATT

Of the First Council of Seventy and President of the Mexican Mission

I very greatly rejoice, my brethren and sisters, that the Lord has permitted me to be in attendance at this wonderful Conference. But I think that most of all I am thankful for the fact that I find myself in every way in harmony and agreeing with the admonitions, counsels and teachings of this splendid Conference. It has certainly been an inspiration to see the wonderful attendance yesterday and the day before. It is not so large today, due, I feel sure, to the fact that many of our brethren and sisters from this city and nearby settlements are under the necessity of returning home and taking up their labors in the pursuit of a livelihood.

But as I have meditated upon the matter the thought has come to me, surely there have been great multitudes who have listened to the teachings of this Conference, for through the instrumentality of the radio, many thousands have been brought in touch with the advice, counsel and admonitions that have come to us from the Lord through his chosen servants.

As my mind has gone back over the history of the Lord's people from the remote past to the present, I have reflected that it has been the disposition of men to stray away from the paths marked out by

the Lord and of some to prefer to walk in bypaths. It has always been necessary for the servants of the Lord, through him inspired, to admonish the people, to counsel them, to reprove them and bring them back, if possible, into the right road, where they would walk in the ways of the Lord and seek after him and keep his commandments.

It is true, my brethren and sisters, that the Lord has given us our free agency. We are not forced, but we are admonished and taught. So it seems to me there is no excuse for us if we stray away.

The Lord, in speaking to his prophet, Ezekiel, reminded him that when the people set up a watchman to watch over their interests—and the Lord admonished him that he had been called as a watchman over Israel—and that watchman saw the enemy coming and danger threaten the people, it was his duty to sound a warning and blow his trumpet and advise the people of the impending danger. Then he goes on to say that if he does so and warns the people, if danger comes and they are overtaken in their sins and perish, the responsibility shall be upon their own heads. But if the watchman discharges not his duty and warns not the people, and danger comes and they are destroyed, and even if they die in their sins, yet will the Lord hold responsible the watchman that he has placed over them.

Truly, my brethren and sisters, as a people we have reason to rejoice that the Lord has placed watchmen over us who, in times past, and particularly during this Conference, have advised the people of impending danger, and in no uncertain terms. Surely, with no equivocation, we have been told where we might walk with safety and wherein danger lies; so that the responsibility of our actions in regard to the things spoken of during this Conference, I take it, now rests upon the people, upon each of us individually, and my hope and prayer is that we may walk in the way of the Lord.

It has been my experience throughout my life until now that the Holy Spirit, if left to operate freely in our lives, will most surely make known to us what is true and what is false; and it is only by quenching that Spirit that man can be led away. I admonish the people to seek for the Spirit of the Lord, to stir up, as Paul says, the gifts of God that are in you through the laying on of hands of the Elders who have confirmed you members of the Church and who have bestowed upon you, after your water baptism, the Holy Ghost. It is the witness of the Father and the Son. It is the witness of all truth, and its mission is to reveal unto us all truth as pertaining to things past and present, and it will make known and reveal to us that which we should know pertaining to things that are yet to come.

All true things might be duplicated. In the history of the Lord's people we have found that miracles wrought by his servants and by his power have been so closely duplicated by the evil one that they are hard to detect from the genuine. And in the last days, as a sign of the coming of the Savior of the world, we are admonished by him that there should be false teachers, that there should be false prophets,

that there should even be false Christs; and they shall work wonderful and mighty miracles, even to the extent that they shall be able to call down fire from heaven and deceive if possible the very elect. So that it is not safe, brethren and sisters, for us to tie our faith to miracles. But I believe sincerely and firmly that there is one thing that Satan cannot duplicate, and that is the witness of the Holy Ghost, the witness that burns within us and makes us know when a thing is true. That witness is yours to have if you will live in harmony with the teachings of the Gospel of Jesus Christ.

As I said in the beginning, I am happy to find myself in harmony and in accord with the teachings of the Church, in accord with the Gospel as it has been restored through the instrumentality of Joseph Smith. I have not one word or thought of criticism to offer as to the policy of the Church now or in times past. I feel perfectly secure, my brethren and sisters, in following the teachings of those whom I bear witness to you are prophets, seers and revelators unto this people. And it is a serious and a dangerous thing for us to set up our desires or our judgment contrary to that which comes through the servants of the Lord, particularly when spoken, as have been the admonitions of President Grant during this Conference.

I bear you my witness that the Gospel is true. I am happy in my ministry. I shall be delighted to continue as long as the Lord sees fit to use me as an instrument in the spread of the Gospel among the nations of the earth, and I am particularly happy to be laboring among the Lamanite people. I rejoice to bring to you greetings from them, particularly from our people in the far-off land of Mexico, where for nearly six years now they have not been permitted to have the association and the ministrations of the Elders from Zion. But they are happy and are growing and progressing in the work. The local priesthood have risen to the occasion, and our district presidents, our branch presidents and our missionaries from among the people of that land, who are actively engaged in the land of Mexico, are doing a wonderful work, and their ministry I am sure is acceptable to the Lord. They are building meeting houses. Since this crisis has come in the affairs of Mexico that has kept us from sending our Elders there and made it impossible for us to hire halls freely in which to hold services, due to the fact that the law requires that services must be held in a building dedicated exclusively as a Church building, our Saints have erected four meeting houses near the vicinity of Mexico City and are endeavoring to provide themselves with places in which they can worship the Lord freely and not be handicapped in any way.

There is no disposition on the part of the Mexican government to prohibit our work as long as we comply with the law of the land. There is no disposition to try to prevent the spread of Mormonism, or for that matter the free exercise of any religion in the land. They do require, however, that those who minister in churches in Mexico be citizens of the country and that they register with the government,

also that all places of worship be dedicated as such and be registered with the government.

I pray that the blessings of the Lord may continue with his people everywhere, that the Gospel may spread, and that the Church may grow until ultimately the cause of right shall triumph in the earth. This is my prayer, which I ask humbly in the name of Jesus Christ, Amen.

ELDER RULON S. WELLS

of the First Council of Seventy

My heart is full, made so by the spirit of this great Conference, for we have been fed the bread of life.

My thoughts have been led to consider the holy scriptures, the word of the Lord, and I shall take the liberty of quoting a few of those precious words which are found in Holy Writ.

Let me start at the beginning:

"In the beginning God created the heaven and the earth.

"And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

"And God said, Let there be light: and there was light.

"And God saw the light, that it was good; and God divided the light from the darkness.

"And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day."

What a glorious beginning to the great work of creation! What tremendous forces were turned loose with the utterance of that great command: "Let there be light!"

It seems from this passage of scripture that light played a most important part in the creation of the heavens and the earth. How was that all accomplished? The Apostle Paul gives us a little idea of it, for he tells us, this great Apostle to the Gentiles, in his letter which he wrote to the Hebrews, not only how it *was* done, but also how it *was* not done. Says he:

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

No, they were not made in this way. This is man's way. When we build our homes to house our families, our wives and children and see our home in its completed form, we conclude at once that it has been made out of the things which do appear around about us. We gather the rock—quarry it from the mountain side. We hew the timbers from the forests, we gather the sand and slack the lime to make the mortar, and we gather clay and make it into bricks; and thus we build our homes. But not so with God. He has a better way—a more effective way—in creating the home of his children.

In the very beginning God created the heaven and the earth. What for? He created the worlds to become the habitation of his

children. When, therefore, he considered us who were born of him in the spirit before the world was, as he stood in our midst he said unto those who were with him: "We will go down, for there is space there, and we will take of these materials and we will make an earth whereon these may dwell." (Abraham 3:24.) The materials were not created; they were already there, but they were without form and void—the elements are eternal, but God understands the constitution of matter and the forces of the universe; so, looking out upon the great expanse, he says:

"Let us go down and make an earth whereon these may dwell."
 "These" meant you and me, my brethren and sisters, and the many millions who inhabit this globe, and the many other millions that have inhabited it from the very beginning of time.

And how did he do it? By the word of God, through faith. "Let there be light," was the beginning. There must then be something in this light possessing creative power. Let us seek a little more light by quoting more scripture:

"In the beginning was the Word, and the Word was with God and the Word was God.

"The same was in the beginning with God.

"All things were made by him; and without him was not anything made that was made.

"In him was life; and the life was the light of men.

"And the light shineth in darkness; and the darkness comprehendeth it not."

"That was the true light which lighteth every man that cometh into the world."

This then was the Word that was with God in the very beginning and by whom, through his unbounded faith, the worlds were framed, and without whom was not anything made that was made, and in whom was life itself, and this life was the light of men and is the "light that shineth in darkness." This light even penetrated that darkness that was "upon the face of the deep" and there are ninety-three million miles of it between us and the sun, and how many more millions of miles there are between us and the dwelling place of God, where "He sits enthroned in the midst of all things in the bosom of eternity," we may not even guess. Science teaches us, however, that utter darkness prevails throughout the boundless space; but when God says: "Let there be light," it penetrates it all and shineth in it but the darkness comprehends it not.

Again I quote from the first chapter of John: "No man hath seen God at any time." This was quoted and properly explained yesterday by Apostle Orson F. Whitney in his excellent address, by citing these words added by the Prophet Joseph Smith: "unless quickened by the Spirit of God." Surely this clarifies it and makes it harmonize with the scriptures wherein are recorded the many appearances of God to his servants the prophets. And yet, I think there was another thought in the mind of the beloved disciple John when he wrote this paragraph which I infer from the remaining part of this verse. Let me quote it

in full: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

Who was it that created this world? Have we not read it was the Word that was with the Father in the very beginning, and that all things were made by him and without him was not anything made? He it was then that created the heavens and the earth. He it was then who, under the Father, created Adam and Eve and placed them in the Garden of Eden. He it was, this Son of God, known then as Jehovah, who appeared to Abraham upon the plains of Mamre. He it was who called Moses up into the mountain and delivered unto him the law of the Lord, the law of carnal commandments. He it was who came in the meridian of time and was born of the Virgin Mary. Thus he was made flesh. This Son of God, the Only Begotten of the Father, full of grace and truth, who now sits at the right hand of the Majesty on High from whence proceedeth the light to fill the immensity of space, even "the light which is in all things, which giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things." (Doc. and Cov. 88:13). So John to whom the heavens were opened, seeing these wonderful achievements of his Lord and Master but having God the Father in mind, declares "No man hath seen God [that is the Father] at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

From these scriptures which I have quoted and many more that might be cited, it is evident that our Redeemer, known to ancient Israel as Jehovah and to us as Jesus Christ, was the One who appeared to the prophets and although the voice of the Father had been heard as at the baptism of the Savior: "This is my beloved Son in whom I am well pleased," not until the spring of 1820 do we have any account of the appearance of the Father, when both Father and Son appeared to Joseph in the Sacred Grove, when this latter-day Prophet, then less than fifteen years of age, being transfigured before them and quickened by the Spirit, not only beheld them both, observing that the one was the express image of the other, but also heard again his voice declaring: "This is my beloved Son, hear ye him." A most wonderful vision which, although most unusual, was doubtless made necessary in order to dispel forever the false conceptions of the modern religious world regarding the personality of God.

What unanimity there is in the utterances of the inspired apostles and prophets of God! One of the characteristics by which we are able to recognize all true prophets of God is this: They all teach the same thing—they do not contradict each other but uniformly bear witness to the same fundamental truths. Let me now call your attention to some of the revelations given to the Prophet Joseph Smith and we shall discover that same unanimity, the same incontrovertible evidence that he too was a true prophet of the living God. Let me read:

"He that ascended up on high, as also he descended below all things, in that he comprehended all things, that he might be in all and through all things, the light of truth;

"Which truth shineth. This is the light of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was made.

"As also he is in the moon, and is the light of the moon, and the power thereof by which it was made;

"As also the light of the stars, and the power thereof by which they were made;

"And the earth also, and the power thereof, even the earth upon which you stand." (Doc. and Cov. 88:6-10).

If the former prophets and apostles have been even in the smallest degree obscure regarding the "Light" and the part it performed in the creation and as to who that Light was, then these paragraphs which I have just read remove all dubiety and declare unequivocally that Christ was that Light which animated the universe and by which through faith the worlds were evolved or framed by the Word of God.

Now let me read a little more from John:

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth."

And again:

"He came unto his own, and his own received him not.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name;

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Here we are told that power was given to them that believe on him to become the sons of God. That applies to all true believers. What was that power to which he refers? It was the Gospel of Jesus Christ, through obedience to which we may become both sons and daughters of God; thus as Paul tells us the Gospel is the power of God unto salvation. But how are we to become his sons and daughters, we who were born "not of blood nor of the will of the flesh, nor of the will of man, but of God?" No, there was only one that was thus born, "the only Begotten Son;" he was the only one begotten in the flesh but we were also born not of flesh nor blood but of God. Clearly this can only refer to our pre-existence where we were born of God in the spirit, but he gave them that believe on him the power through obedience to his Gospel to become his sons and daughters, both in body and spirit, and members in his household.

He came to his own and not only did they reject him but they crucified him, and on the third day he rose from the tomb, having overcome death and the grave, thus becoming the Redeemer of mankind. And how was that accomplished? The answer is plain: The principle of life was in him by which he became our Creator, for "in him we live and move and have our being." By that same power he becomes the resurrection, overcomes death and makes alive again for "as in Adam all men die so in Jesus Christ shall all be made alive again."

The incident recorded in the eleventh chapter of John makes this plain. It will be remembered that Lazarus, the brother of Martha and Mary, the friend of Jesus, died when the Savior was in another part of the country; but when he came up to the home of Martha and Mary, Martha came out to meet him and said this:

"Lord, if thou hadst been here, my brother had not died."

"Thy brother shall rise again."

"I know that he shall rise again in the resurrection at the last day."

Then the Lord makes this declaration:

"I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live.

"And whosoever liveth and believeth in me shall never die. Believest thou this?

"She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world."

Now let me give one more illustration of the perfect unanimity among the prophets, but in this instance as between this statement made by the Savior which I have just read and a revelation given to Joseph Smith wherein the Lord makes known to him the same truth. It is told in entirely different language and was given under entirely different circumstances and yet it sets forth in great plainness the same truth:

"And the spirit and the body are the soul of man,

"And the resurrection from the dead is the redemption of the soul.

"And the redemption of the soul is through him that quickeneth all things."

In other words, he is the resurrection and the life. Here we also learn that the redemption of the soul which is the resurrection from the dead is through him who quickeneth all things, or in other words, it is through him who is "the light which is in all things which giveth life to all things, which is the law by which all things are governed, even the power of God," as I have already quoted from Section 88 of the Doctrine and Covenants; or as John states it: "In him was life and the life was the light of men;" and as we read further in the Doctrine and Covenants, he is also the light of the sun, the moon and the stars and the earth upon which we stand and is the power thereof by which they were made; and when we look out upon this beautiful world and behold the splendor of the starry heavens, the morning and the evening red, the different forms and colors of the clouds and particularly at this time of the year when we see the swelling of the buds, the unfolding of the leaves, the blossoms and the flowers and all nature bursting into life, we may know from these numerous quotations which I have read from the revealed word that all this is through him who was in the beginning with the Father, even the Lord, our Savior, the Redeemer of mankind. As we contemplate these things let our hearts rejoice, let us lift up our souls in grateful adoration to God that he has so beautifully and inimitably adorned his great creation work. Amen.

ELDER ELIAS S. WOODRUFF

President of the Western States Mission

I had not expected to be called on to address this Conference, but I do appreciate the privilege and the honor that is bestowed upon me in thus being called.

What President Wells has said today has been in my mind and heart throughout the Conference. The thought that the light shineth in darkness and the darkness comprehendeth it not is apparent in all the world.

When the treasurer of the queen of Ethiopia was returning from Jerusalem, to which place he had gone to worship, he was reading from the prophet Isaiah. Phillip, an inspired servant of God was impressed to come near unto him and inquire if he understood what he read, to which he replied, "How can I, except some man teach me?"

Around the Eunuch was this spirit which has ever shone in darkness. Being unable to get into contact with it, he could not understand the word of God. But this servant of God, endowed with the priesthood and the authority to teach, was able to make that which to him was darkness, plain and as light.

As I conceive it, that is the responsibility of the missionary. The light shineth in darkness in all the world, and there are honest souls reaching upward for the light. It is our earnest prayer that the Lord will bless us and inspire us and help us to seek them out and find them and bring them to the light, that they may see the truths of the Gospel and rejoice in them.

We feel in the missions—I am sure that all the missions feel alike—that the prayers of the Saints and of our brethren are the great sustaining influence behind us in our work. Therefore, I make this appeal to you this morning, to continue your prayers in behalf of the missions, that the Lord may inspire his servants who have the task of seeking out those who want to know the truth. There are many of them. We do not know how to find them except we be led to them. Will you pray for us? Will you continue to sustain us as you have done? We in turn will do the best we can to carry the message.

I am happy to be able to say that the mission over which I have the honor to preside seems to be doing very well. The Saints are faithful, the missionaries are faithful, and they are all enjoying health, strength, happiness and joy.

May the Lord bless you. May he bless Zion and his servants who preside over the Church, and help them to be strong. May we love and sustain them, I humbly pray, in the name of Jesus, Amen.

ELDER CHARLES E. ROWAN, JR.

President of the Texas Mission

My brethren and sisters, I feel grateful to my Heavenly Father for this opportunity of being associated with you and enjoying with you this wonderful Conference.

As I look over the strength of the Church and observe that all the General Authorities whom we love, revere and sustain are here, and that we have had an opportunity of listening to the inspired words as they have come from the lips of these living oracles of God, my heart has swelled with gratitude. I feel indeed grateful to my Heavenly Father for the many blessings that have come to me in my life.

It has been my pleasure to labor for ten and one-half years in a Stake of Zion, and during that period I have learned to love and revere each and every one of these brethren whom we sustain as our General Authorities. I have learned to respect and admire those who stand at the head of the various auxiliary organizations, and I feel greatly honored of our Heavenly Father in being called at this time to help carry this work into the nations of the world.

I am happy to say to you, brethren and sisters, that I bring greetings from the Saints and missionaries of the Texas Mission. Our Mission comprises the States of Texas and Louisiana. The Mission covers approximately 314,402 square miles, or is about as large as Utah, Idaho, Wyoming and Nevada. We have 22,990 square miles more than Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New Jersey, Delaware, Maryland, New York, Pennsylvania, Virginia, West Virginia and Ohio combined. Within the State of Texas we have 253 counties, fifty-seven of which are larger than the State of Rhode Island. And yet in that great field I find that the people generally speaking are anxious to meet the servants of Almighty God, and I am happy, my brethren and sisters, to say to you that each and every missionary laboring in that field is enjoying good health; that they are all enjoying the spirit of their calling; that they are laboring zealously and earnestly to disseminate the Gospel truths; and that the people are receiving their message in a very fine way.

I am happy to be with you, and I bear you my testimony in the name of the Lord Jesus Christ that I know that this is the Gospel of Jesus Christ; that I know that he lives, that God our Father actually exists, and that we have been created in his image.

May the Lord bless you and may he bless us. May you in Zion so live that the tourists as they come into our country may see that you are absolutely sincere, that you are genuine in the things that you believe; and then I am sure you will make it more pleasant and more fruitful for the missionaries in the world. God bless you all, I pray in the name of Jesus Christ. Amen.

ELDER JOHN V. BLUTH

President of the Canadian Mission

If Brother J. Golden Kimball, with all the years of experience he has had and the many times he has been in this stand, has been "upon the anxious seat" during the past two days of this Conference, you may know to some extent how I feel at the present moment.

I am reminded, while standing here at this west end of the tabernacle, that some fifty-four years ago I sat in the gallery of this house in the first seat just behind where the clock is now fastened. At that time I was an immigrant boy, just over from far-off Stockholm, Sweden, unable to speak the language. The only words of the language, I knew were "yes" and "no".

Remarkable as it may seem those two words have been of considerable importance in my life. It is a matter of regret that I have not always been able to say No when that was the answer that may have been required, but I appreciate and am thankful to my Heavenly Father that I have been able to say No as often as I have done; that I have been able to retain the faith and the testimony of the Gospel of the Lord Jesus Christ that has come to me.

It is a matter of still greater appreciation that every time when I have been expected to say Yes I have been able to do so. I do remember also in my life that there was a time when I very much desired a "yes," and she gave it. For the past forty-six years we have been living together in love, affection and happiness.

I have been upon two missions, one in the Southern States, and one in England. On those occasions I had to go as it were alone, except for the assistance of my Heavenly Father, which I need as much now as ever. This time I have the privilege of having her with me, and it is a pleasure and a matter of wonderment to me the way she has taken to this work and this mission.

I rejoice in the privilege of accepting the call that has come to me to preside over the Canadian Mission. I recognize the responsibility and I feel very humble in seeking to follow in the footsteps of those who have preceded me in that work, when I see the labor they have performed, the work that has been accomplished.

I cannot enumerate the number of States that could be covered by the area that comprises the Canadian Mission, but I did learn this much, that if one should take the lands within the Canadian Mission and divide them up between the men, women and children that comprise the membership of the Latter-day Saint Church in the Canadian Mission, each one would be entitled to 700,000 acres. From that you can decide whether the mission is extensive or whether the membership is small. As I find it, both are the case.

I rejoice in the work, and I do pray that the Spirit of God may be with me in that work, that in the labors that come to us that Spirit may ever attend us; that a love for the children of God shall be in our

hearts; that we shall spare no effort, no labor, no toil, in getting to them the message of life and salvation which has come into our hearts and has given us joy, happiness and satisfaction.

When we see the hundreds of thousands of people gathering at shrines in other churches, we regret the fact that it seems to us they are as yet impervious to the message of the Gospel that we have to give them, which would give them more truth than they have now, more light and knowledge, and greater opportunity for advancement, progress, glory and salvation in God's kingdom. But all we can do is to seek our Father for the strength he can give unto us and bend every energy to cleanse our garments of the blood of this generation by neglecting no opportunity to preach the Gospel unto them and give them the opportunity to reject or accept, to have joy and gladness come into their hearts, or to have to wait another time and for other methods by which to receive it.

We pray our Heavenly Father that he may inspire the hearts of the fathers and the mothers who are here at home that they may feel to sacrifice and send their sons and daughters into the missions, that we may not go as short-handed as we are at the present time. We have at present fifty-two missionaries in the Canadian Mission, while we had eighty-two last year, a loss of thirty. We have five District Presidents who are at present working alone. In the State of New Hampshire we have but two missionaries. The field is great and the laborers are few, and we depend upon the brethren and sisters at home who have a love for the work and an appreciation of the responsibilities that are upon us, to carry the message of the Gospel to the world. May we do all that lies in our power to discharge this responsibility.

I bear my testimony to the truth and the divinity of this work, that that which the world calls "Mormonism" is indeed the work of the Lord, restored to us in these last days, which gives to the world an opportunity of knowledge and understanding and a better conception of God and our relationship unto him, the purpose of our being here and what we may accomplish. May we be blessed with his Holy Spirit to give unto them that message, and to discharge our duties and responsibilities in humility. That God may give us strength to that end, I humbly pray in the name of Jesus Christ, Amen.

ELDER DAVID A. SMITH

First Counselor in the Presiding Bishopric

It seems necessary at times that we must have skirmishes from the enemy to serve notice on us that our forces must be well organized and well trained if we hope to make the battle of righteousness decisive. The proceedings of this Conference so far have impressed me with this thought. We have in the Church an unlimited amount of defensive material at hand, and each day increases our store.

At the Priesthood Meeting Saturday evening, President Ivins called

our attention to an article published in the *Popular Science Monthly* of January, 1930. His watchful eye is always looking for such information. The mere mention of the ancient American inhabitants will immediately attract his attention. He is always happy to talk about them. His knowledge of and interest in them has been a source of inspiration to me. He called my attention to this article soon after its publication. I quote:

"With records cut in imperishable stone the Mayas suddenly made their first appearance upon the historical scene on August 6, 613 B. C. On that remote day—the oldest date in American history—they put into operation a workable and astonishingly accurate calendar system which has been the marvel of the scientific world since it was deciphered. Why on August 6, 613 B. C.? Where were the Mayas on August 5? Had they lived, tilled the soil, developed their wonderful astronomy and admirable architecture, pursued their other arts and sciences on this continent before they carved that first inscription? If so, for how long? If not, whence did they come? Nobody knows. Step by step, along trails of tangible remains, science has been able to trace the evolution of the Egyptian and other ancient peoples back to their earliest and crudest beginnings. But not so in the case of the Mayas. So far as any concrete evidence is concerned, they might as well have dropped down from Mars or some other planet on the morning of that 6th day of August, 2,542 years ago."

Nephi, the historian of the Book of Mormon, tells us that in the commencement of the first year of the reign of Zedekiah, king of Judah, there came many prophets to Jerusalem prophesying unto the people that they must repent or the great city Jerusalem must be destroyed; and that his father, Lehi, was warned to take his family and flee into the wilderness. He also tells us that according to the word of the angel, the God of Israel, whom men should trample under their feet, would come in 600 years from the time his father left Jerusalem. Nephi stated that he would not write all details, for said he, "It matter-eth not to me that I am particular to give a full account of all the things of my father, for they cannot be written upon these plates, for I desire the room that I may write of the things of God." To me these statements of Nephi answer the question, "Where were the Mayas on August 5, 613 B. C.?" To get the full story, one must read the Book of Mormon. Recent years have brought forth many evidences to support this claim.

I have only a few minutes in which to address you, and during this time I desire, if the Lord will help me, to mention some of these evidences. Through the writings and traditions of the ancient Americans, historians and archaeologists have preserved for us a most wonderful story, a story that harmonizes perfectly with the story of the Book of Mormon. I shall not attempt to make a detailed comparison. My time will not permit.

Nephi tells us his record is written in the language of his father, which consists of the learning of the Jews and the language of the Egyptians. (1 Nephi 1:1-2.) Compare with the following:

"The Mexicans had more than one method of writing. Not only did they use hieroglyphic signs 'figurative and symbolic,' but like the ancient Egyptians they had also phonetic signs representing not a thing, an action, or an idea,

but a sound. From thence to the alphabet is but a step, or, rather it is the alphabet already; but they made far less use of the valuable discovery of phonetic signs than did the Egyptians. They confined themselves almost entirely to the figurative and symbolic. The result was that the writing had to be greatly aided by the memory." (*"History of Mexico," Claverijo, Volume 2, page 43.*)

Lehi had four sons. Nephi became the leader. Baldwin in his *"Ancient America,"* on page 264, makes the following statement:

"It (this civilization of South America) was originated, he says, by a people led by four brothers who settled in the valley of Tuzco and developed a civilization there in a very human way. The youngest of these brothers assumed supreme authority and became the first of a long line of sovereigns."

"They believed in God. Human in form and feeling, and yet most divine, were the gods and deities of the ancient Seneca and other Iroquoian peoples. While the divine, social, and political organization was necessarily, for psychological reasons, a close reflex or replica of the human, and although both gods and man derived descent from an original first parent, yet the first divine ancestor was a self-existing god and the first man was the creature of one of these divine powers." (*Annual Report of the Bureau of American Ethnology, 1918.*)

"They believed the soul to be immortal. They distinguished three plans for the soul when separated from the body." (*"History of Mexico," Claverijo, Volume 2, page 3.*)

"They believed in an evil spirit, the enemy of mankind, which they called the rational owl, and said that he often appeared to men for the purpose of terrifying or doing them an injury. The Mexicans, with all other civilized nations, have a clear tradition, though somewhat corrupted by fable, of the creation of the world, of the universal deluge, of the confusion of tongues and of the dispersion of the people; and had actually all these events represented in their pictures." (*History of Mexico," Claverijo, Volume 2, page 2.*)

"The Aztecs believed that two persons survived the deluge, a man and his wife. Their heads are represented in ancient paintings, together with a boat floating on the water, at the foot of the mountain, a dove is also depicted, with the hieroglyphical emblem of language in his mouth which he is distributing to the children of the survivors. The people held the further tradition, that the boat in which their Noah escaped, was filled with various kinds of animals and birds. After some time a vulture was sent out from it, but remained feeding on the dead bodies of the giants which had been left on the earth as the water subsided. The little humming bird was sent forth and returned with a twig in its mouth." (*"Conquest of Mexico," Prescott, page 385.*)

Speaking of the pyramid of Cholula, Prescott says:

"Popular tradition in regard to its building is that it was erected by a family of giants who had escaped the great inundation, and designated to raise the building to the clouds: but the gods offended with their presumption, sent fire from heaven on the pyramid and compelled them to abandon the attempt."

Referring to Quetzalcoatl, they say:

"He it is that was born of the virgin that is called Chimalmar in heaven. This Quetzalcoatl was he who they said made the world, because, they say, that this supreme god who resides in the most high heaven, when it pleased him, breathed and begot this Quetzalcoatl. To this being they built the round churches that have no corners at all. They say that it is he who made the first man. A god that was called Titlalacomac, sent a messenger from heaven with a message for a virgin that lived in Tula, that was called Chimalmar. This virgin conceived a son without knowing a man, the which was called Quetzalcoatl, and they say he is the god of the air." (*Cortez Mess. Rios, No. 3738, page 25.*)

"Quetzalcoatl was among the Mexicans and all other nations of Anahuac, the god of the air. He was said to have once been high priest of Tula. They

figured him tall, big, and of fair complexion with an open forehead, large eyes, long black hair and a thick beard, from a love of decency he wore always a long robe. He was thought to possess the greatest industry and to have invented the art of smelting metals and cutting gems. He was supposed to have had the most profound wisdom which he displayed in the laws which he left to mankind; and above all to have had the most rigid and exemplary manners. Whenever he intended to promulgate a law in his kingdom, he ordered a crier to the top of the mountain near the city of Tula whose voice was heard at a distance of 300 miles. All his subjects were rich, and to sum up all in one word the Mexicans imagined as much happiness under the priesthood of Quetzalcoatl as the Greeks did under the reign of Saturn." ("History of Mexico" by Claverijo, Volume 2, page 14. Compare with 3 Nephi 11.)

"Quetzalcoatl after being twenty years in Cholula, resolved to pursue his journey to the imaginary kingdoms of Tlapatla, carrying along with him four noble and virtuous youths. In the maritime province of Coatzacoalco he dismissed them and desired them to assure the Cholulas that he would return to comfort and direct them." ("History of Mexico," Claverijo, Volume 2, page 12. See 3 Nephi 18:38, 39.)

Referring to the destruction at the time of the death of the Savior, we have the following statement:

"There had been a very great error among these natives and very general throughout all this new state, for they said that this world had had two endings and that the one had been by flood and tempestuous waters, and that the world had been turned upside down and that those who at that time had lived had been giants whose bones are found in the broken places, and thus, they say also that there had been another ending of the world by wind and hurricane that were so great that all there was in it was destroyed, even the plants and trees of the highest mountains, and that the men of that time were seized and taken up from the ground until they were lost to sight, and that a few people of those that escaped were converted into monkeys and lost the use of reason and lost their speech and became as we now see them. They believe as certainly that there is to be another ending and that it is to be by fire." (Historiatlaxcala Mexico, 1892, page 153. See 3 Nephi 8.)

"Some Mexican writers are persuaded that the gospel had been preached in America some centuries before the arrival of the Spaniards. The grounds of that opinion are some crosses which have been found at different times which seem to have been made before the arrival of the Spaniards; the fast of forty days observed by the people of the new world; the tradition of the future arrival of a strange people with beards." ("History of Mexico," Claverijo, Volume 2, page 14.)

In referring to the first visit of Cortez to Yucatan, Prescott says:

"The houses were some of them large and often built of stone and lime. He was particularly struck with the temple in which were towers constructed of the same solid material and rising several stories in height. In the court of one of these he was amazed by the sight of a cross of stone and lime about ten palms high. It was the emblem of the god of rain. Yet, it must be regarded as a curious fact that the cross should have been venerated as the object of religious worship both in the new world and in the regions of the old world where the light of Christianity had never risen."

Concerning the belief of this people that their god Quetzalcoatl, when he departed, promised to return again at some future date, Prescott makes the following statement:

"In a preceding chapter I have noticed the popular tradition respecting Quetzalcoatl, that deity with a fair complexion and flowing beard, so unlike the Indian Physiognomy, who, after fulfilling his mission of benevolence among

the Aztecs embarked on the Atlantic Sea for the mysterious shores of Tlapallan. He promised on his departure to return at some future day with his posterity and resume the possession of his empire. That day was looked forward to with hope or with apprehension, according to the interests of the believer, but with general confidence throughout the wide borders of Anahuac. Even after the conquest, it still lingered among the Indian races by whom it was as fondly cherished, as the advent of their king Sebastian continued to be by the Portuguese, or that of the Messiah by the Jews. A general feeling seems to have prevailed in the time of Montezuma, that the period for the return of the deity, and the full accomplishment of his promise, was near at hand. This conviction is said to have gained ground from various preternatural occurrences, reported with more or less detail by all the most ancient historians." ("History of Mexico," Prescott, 218.)

"At the arrival of the Spaniards on the coast of Anahuac, the Mexican governors of those coasts were confounded at the sight of vessels so large and men of so strange an aspect and figure."

Nephi calls our attention to the fact that his people built large buildings of cement and stone. Historians have preserved for us the following statement:

"In many other ways the Mayas uncannily anticipated modern methods. They discovered the use of concrete in the construction of buildings. It appears that they erected wooden forms against which were laid blocks of stone, cut smooth in front only, to serve as a facing. Then a mixture of crushed rock and liquid mortar was poured into the space between the facing and the inner wooden form. This produced a strong monolithic wall. In their painting, they embodied the principles of perspective and foreshortening, and even developed a certain technique in presenting a three-quarters view. And devotees of the Sunday comics may be surprised to learn that the Mayas, in their carvings of human figures in conversation, originated the 'speech-balloon' without which no modern 'funny' is complete." (New Clues to the Mayan Riddle, Popular Science Monthly, January, 1930.)

"The pyramid is nearly 30 feet high and at the base measures about 100 by 120 feet. The flattish summit preserves nearly its original dimensions, having been protected by a firm cement floor and measures 60 by 80 feet. Resting on this is a low mass of earth about 5 feet high having near the middle remnants of a Spanish building, probably a church. This massive pile is composed of stone of various sizes and shapes imbedded in adobe as in many of the north side structures, but we cannot at present say whether the facings were of stone or cement. The most noteworthy feature of this pyramid is the cement or concrete floors of the terraces which are so firm and fixed as to stand out in places far beyond the crumbling slope." ("Ancient Cities of Mexico," Holmes, Vol. 1, page 275.)

"Mortar, made of lime and sand, and cement-like mixtures composed of mortar tempered with gravel, pounded stone, etc., were extensively used and their durability is remarkable. Numerous floors and roofs are still preserved." ("Ancient Cities of Mexico," Holmes, Vol. 1, page 25.)

We are told that upon the arrival of Cortez on the coast of Yucatan the people were greatly alarmed when they saw the large ships with white sails. Cortez, having heard of the tradition of the people, it is said, caused his cannon to be fired. This had the effect upon the natives of making them believe Quetzalcoatl, god of the air, had returned as promised. The smoke ascending into the heavens, the roar of the cannon, the appearance of the white men with beards, seemed to bear out this fact. Claverijo records this in the following statement:

"Montezuma was extremely disturbed on hearing their account; but, to

avoid any rash step in an affair of such consequence and alarm, he held a council with Cacamatzi, king of Acolhuacan, his nephew, Cuitlahuatzur, lord of Iztapalapan, his brother and other twelve personages his ordinary counselors. After a long conference they concluded unanimously, that he who had landed upon that shore, with so great an army, could be no other person than Quetzalcoatl, the god of air, who had for many years been expected in that country; for there prevailed among those nations, as we have already mentioned, an ancient tradition, that such a deity, after having, by his beneficence and innocence of life acquired the esteem and veneration of the people in Totlan, Cholula, and Onohualco had disappeared to them, promised to return after a certain period to govern them in peace and render them happiness."

After a long conference with Cortez, it seems the natives had not been favorably impressed with their doctrines or teachings regarding God. Montezuma made the statement that their god was similar to that described by the Spaniards.

"But," says Prescott, "there seems to have been much division of opinion in that body. Some were for resisting the stranger at once, whether by fraud or by open force. Others contended that if they were supernatural beings, fraud and force would be alike useless. If they were, as they pretended, ambassadors from a foreign prince, such a policy would be cowardly and unjust. That they were not of the family of Quetzalcoatl was argued from the fact that they had shown themselves hostile to his religion, for tidings of the proceedings of the Spaniards in Tabasco it seems had already reached the capital. If Montezuma had resisted their visit to his capital it was because he had heard such accounts of their cruelty, that they sent the lightning to consume his people or crushed them to pieces under the hard feet of the ferocious animals on which they rode." (Prescott, page 221.)

Yesterday, on these grounds, a few descendants of these Lamanites held a short service. They sang and prayed in English and their native language. Nephi saw in a vision that through wickedness his people should become a dark and loathsome people. He also saw that in the day when this book he was writing should come into the hands of the Gentiles and should be delivered to his people they should again become a white and delightsome people. These Lamanites, whom we met yesterday, are dark like their forefathers, but their souls are white. They have faith in the living God, that faith which leads to eternal life.

In conclusion I shall read a statement from Lord Kingsborough concerning these people. He gives the following reasons why he believes they are descendants of the Hebrews:

"Because of their division into tribes; their worship of Jehovah; their notions of theocracy; their belief in the ministration of angels; their language and dialects; their manner of counting time; their prophets and high priests; their festivals, fasts and religious rites; their daily sacrifice; their ablutions and anointings; their laws of uncleanness; their abstinence from unclean things; their marriages, divorces, punishment of adultery; their several punishments; their cities of refuge; their purifications and ceremonies preparatory to war; their ornaments; their manner of curing the sick; their burial of the dead; their raising of seed to a deceased brother; their choice of names adapted to their circumstances and the times; their own traditions, the accounts of our English writers, and the testimonies which the Spanish and others have given concerning primitive inhabitants of Peru and Mexico."

A song of their minstrel as interpreted seems to have been prophetic. To us it is prophetic.

"Enjoy the fragrant flowers that spring
 Around thy kingly state;
 A day will come which shall destroy
 Thy present bliss—thy present joy—
 When fate the scepter of command
 Shall wrench from out thy royal hand
 Thy moon diminished rise;
 And as thy pride and strength are quenched
 From thy adherents shall be wrenched
 All that they love or prize.
 When sorrows shall thy truth attest,
 And this thy throne decline—
 The birds of thy ancestral nest,
 The princes of thy line—
 The mighty of thy race—shall see
 The bitter ills of poverty—
 And then shall memory recall
 Thy envied greatness, and on all
 Thy brilliant triumphs dwell;
 And as they think of bygone years
 Compared with present shame, their tears
 Shall to the ocean swell,
 And those, who, through a royal band,
 Serve thee for crown, or plume,
 Remote from Culhuacan's land
 Shall find the exile's doom,
 Deprived of thee—their rank forgot,
 Misfortune shall o'erwhelm their lot.
 Then fame shall grudgingly withhold
 Her meed to greatness, which of old
 Blazons and crowns displayed;
 The people shall retain alone
 Remembrance of that triple throne
 Which this our land obeyed."

My brethren and sisters, I am thrilled when I read the Book of Mormon. The more I study it the more I see in it of worth. It is one of the most wonderful evidences of the divinity of this work which God has placed in our hands. I plead with you to read it and study it with a prayerful heart. Read the last chapter first. Follow that instruction to the letter, and the Lord will be with you, for he has so promised.

God help us in our efforts to carry on in his great work, is my prayer, which I ask in the name of Jesus Christ. Amen.

ELDER CHARLES A. CALLIS

President of the Southern States Mission.

I earnestly pray that the word of the Lord that has been delivered to us at this Conference will take hold of us. It seems to me, brethren and sisters, that the beauty and power of this Gospel are revealed in the lives of the Latter-day Saints as much and probably more than they are revealed in the books.

Two or three days ago I saw a happy mother walking along Main Street. Her face beamed with maternal pride, for at her side, walking

with her, was her son, a manly young man who had been recently honorably released from filling a mission. With every step that mother took she seemed to say, "I am the mother of this boy."

These wonderful mothers in Israel are not astonished at the gratifying progress their splendid sons and daughters make in the mission field, because they know that the testimony of the Gospel and the power to preach it were born with them. These mothers believe in their sons and daughters. My brethren and sisters, we cannot do very much with young people except we show them that we do believe in their integrity and power to fill their missions.

Recently a married man came into the Mission. After he had labored for three or four months he received the sorrowful news that his only child, about two years old, had died. The bishop comforted the grief-stricken mother and told her that if it would help her to bear her grief he would send for her husband. But she replied, "No, bishop. Ever since we have been married I have prayed and worked and saved in order that my husband could fill a mission, and if he were to come home now the happiness he would bring me would not equal the joy that fills my heart because he is preaching the everlasting Gospel."

Such a spirit, brethren and sisters, is unconquerable. It is invincible. And in that spirit of sacrifice, devotion and self-denial this glorious Gospel is being preached.

A Presbyterian minister said a short time ago: "The church that evangelizes America will be the dominating factor in evangelizing the world." Noble words. Magnificent ideal. The mission of the Church of Jesus Christ of Latter-day Saints is to preach the Gospel to every nation and kindred and tongue and people, to bring about the glorious consummation, when every knee shall bend and every tongue confess that Jesus is the Christ. And how will the Church accomplish this? "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

God help us all to work in the spirit of sacrifice and devotion. Let us send out our splendid sons and daughters to "wake up the world for the conflict of justice," I pray in the name of Jesus Christ, Amen.

ELDER ARTHUR GAETH

President of the Czechoslovak Mission

My dear brethren and sisters, I bring you greeting from the smallest mission in the Church, consisting of thirteen of your sons and eleven members. I am happy to be here to enjoy the spirit of this Conference, happy that I was able to come and obtain a companion who will return with me, so that we can continue in our work in building up that mission of the Church.

We are happy to be able to labor among the Slavic people—among the Czechs and the Slovaks—a people who have been religiously persecuted for centuries. They first received Christianity in the ninth century, when two Slavs, missionaries of the Byzantine church, came

to them, and under the reign of Wenceslas, that famous Christian king in whose honor we sing one of our religious songs, they were practically Christianized. From that time on Christianity was a powerful factor in their history. But so well did the predominant church know how to inculcate the ideas of its religion into the lives of those people and into their affairs that by the fourteenth century it controlled practically one-third of all the lands, and most of the people were serfs and peasants under its dominion.

It was said at that time that the Archbishop of Prague controlled one-third of the Province of Bohemia, and he had a large retinue of priests and followers who spent a good deal of their time in riotous living. This greatly incited the feelings of honest men and women who believed in the message of Christ.

One of these was the famous reformer, John Huss, who began to preach against the corruption within the Church. He gained a following among the common people and the movement became so powerful that the attention of the Popes in Rome—and at that time there were two—was attracted to this movement. Huss was asked to come to trial on the shores of Lake Constance. His friends warned him and told him not to go, but he had a motto, the motto of the Bohemian people today, "Truth will conquer."

And so with two or three followers and with a promise of safe passageway from the king of the Empire at that time, Sigismund, he went on to Constance. There, at a mock trial, he was condemned to death and was burned at the stake.

Huss died, but his spirit lived on among the people, and for two centuries after that they were a Protestant nation. But at the beginning of the Thirty Years' War the Catholic forces came into the country and at the battle of White Mountain the Bohemians were defeated and were put in bondage. There were more than two million Bohemians living in the country at the beginning of the Thirty Years' War, and at the close, thirty years later, that number had dwindled to less than one million. The rest had been killed or forced into exile. For three hundred years after that they lived in bondage, spiritually. They were forced to accept teachings for which they had no desire and in which they did not believe. But slowly these things became a part of them, and the mass of the people became members of the Catholic church.

Then the World War came and that people succeeded in gaining their freedom and in establishing religious liberty. The educated people began to break away from the church. They began to go off into the paths of skepticism and agnosticism. The masses still remain in that church and are remaining so probably because they feel they must have some kind of a cloak and that the cloak they are wearing now is probably as good as any they could get. But the leaders and the educated people are opposed to organized religion. They want nothing of it, because the experiences they have had with organized religion have taught them that it has meant bondage to them.

We are laboring among the more educated people of the country,

a skeptical people who weigh everything and who are paying attention to teachings and investigating them because they are interested in the development of their people and their country as probably no other leaders in Europe are today. They have gained their freedom. The spirit of liberty permeates their souls and they work and slave and accomplish. That is why the country of Czechoslovakia has made more progress in re-establishing and reconstructing since the war than any other country that participated in the war, except probably France.

We are proud to be engaged in service among those people. We are thankful to our Heavenly Father that we can work there, and we feel that the time will come when the teachings of the Church, because they are practical and can be applied in every day life, will take hold among those people and we will be able to bring many of them into the fold of the Church. We are only a small group, fourteen of us laboring among fourteen million seven hundred and twenty-five thousand people. We feel that we have a great mission and that we need help. We ask the Lord to bless you here at home so that you may be able to send your sons and daughters out into the world to preach the Gospel, where they can gain the experiences so valuable to life, and at the same time preach the true and everlasting Gospel to the many nations of the world who are hungering for truth.

May the Lord bless you and help you, is my prayer in the name of Jesus Christ. Amen.

ELDER ARTHUR WELLING

President of the North Central States Mission

My brethren and sisters, I too rejoice and am grateful with all my heart for the privilege and honor that has come to me as a missionary of this great Church, and for the opportunity of bearing my testimony along with those already borne at this Conference.

In the North Central States Mission we are well, and busy, and happy in our work, and the Lord is blessing our efforts. Last year, despite its many handicaps, we had more baptisms, more tithing paid, and more people paying tithing than ever before in our history. This year (1931), notwithstanding a reduction of more than one-third (from 80 to 50) in our missionary force, we feel and hope results may be even better. We are proud of our missionaries and of our Saints and friends. All that we need is more of each. There are many good people in the world. Given more missionaries, for whom we hope and pray, we shall strive earnestly to find them, and with the help of the Lord, to teach them the truth.

A book has been written by Bertrand Russell and others entitled, "If I had but one sermon to preach." If we of the North Central States Mission had but one sermon to preach to the world it would be an humble testimony that God lives, the same wise, kind Heavenly Father, who in the beginning "Created man in his image," and who continues to be interested in all his children; that Jesus of Nazareth

lives, a resurrected, immortalized, glorified member of the Godhead; that Joseph Smith, the prophet of this dispensation, was privileged to converse with these two heavenly personages, Father and Son, and of them was instructed in the manner of the organization of the only authorized Church of Christ upon the earth today; that this is that Church; that in it, under the administration of President Heber J. Grant, seventh in succession from the Prophet Joseph, are held and exercised all the keys of authority in the priesthood that characterized it in the early days.

Such, my brethren and sisters, is our testimony to the world. And if, as upon one occasion long ago, some should be "pricked in their hearts" and should say, "Men and brethren, what shall we do?" the answer is ever the same:

"Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For this promise is unto you, and unto your children, and to all they that are afar off, even as many as the Lord our God shall call." (Acts 2:37-39).

If we could preach but once to the youth of Zion it would be, in humble adaptation of the third great commandment: "Thou shalt not take the name of the Lord thy God IN VAIN." In vain? What do we mean—In vain?

Consider for a moment the splendid oath and promise of the Boy Scout:

"On my honor I will do my best to do my duty to God and to my country, and to obey the Scout Law; to help other people at all times; and to keep myself physically strong, mentally awake, and morally straight."

Suppose the Boy Scout, having given this splendid commitment to service, should go his way forgetful that "A scout is Trustworthy, Loyal, Helpful, Friendly, Courteous, Kind, Obedient, Cheerful, Thrifty, Brave, Clean and Reverent." He shall have taken the Boy Scout Oath IN VAIN, shall he not?

Let us not, my young brethren and sisters in particular, take the name of the Lord our God, in vain. Who cares to become a deacon, a teacher, a priest, an auxiliary worker, or a missionary of the Church of Jesus Christ of Latter-day Saints IN VAIN? Nobody. Last of all the youth of this day and age in the Church.

"O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength, that ye be found blameless before God at the last day."

Such, my young friends, the vision toward which our fathers wrought;
Such their proud hope and faith in us, that we should carry on,
Nor carry on IN VAIN, the work by them begun.
So shall we prove ourselves in very deed their sons.
So shall we prove to skeptic friends, "This is the Place;"
This is his Church; and this the greatest day,
(Though perhaps also the most critical and dangerous of days),
That ever yet has dawned.

God bless and keep the youth of Israel. God bless and magnify

his missionaries in every land and clime. God bless and save the world, through Jesus Christ our Lord. Amen.

Singing by the congregation, "Come, All Ye Sons of Zion."
The closing prayer was offered by Elder Joseph F. Merrill.
Conference adjourned until 2 o'clock.

THIRD DAY

AFTERNOON MEETING

The Closing session of the One Hundred and First Annual Conference of the Church convened at 2 o'clock Monday, April 6th. President Heber J. Grant presided.
The congregation sang the hymn, "O Ye Mountains High."
Elder George H. Brimhall offered the opening prayer.
The hymn, "The Time is Far Spent," was sung by the congregation.

ELDER WILLIAM R. SLOAN

President of the Northwestern States Mission

Never in my life have I felt more humble and dependent upon the Spirit of the Lord than I do at this time. I was just as positive as of anything in the world that I would be the first speaker this afternoon. Something seemed to whisper that to my soul. You brethren who have never had this experience will probably never know with what feelings of timidity a man stands in the presence of these holy men to edify those present and say the things that should be said to this great body of priesthood, servants of the Lord.

It seems to me that the great burden of this Conference has been the burden that is incumbent upon us as Elders in Israel, namely, the proclaiming of the Gospel of Jesus Christ to the world. As we were singing the last hymn my mind reverted to a revelation given through the Prophet Joseph to Peter Whitmer, June, 1829. I should like to read it.

"Hearken, my servant Peter, and listen to the words of Jesus Christ, your Lord and your Redeemer.

"For behold, I speak unto you with sharpness and with power, for mine arm is over all the earth.

"And I will tell you that which no man knoweth save me and thee alone—

"For many times you have desired of me to know that which would be of most worth unto you.

"Behold, blessed are you for this thing, and for speaking my words which I have given unto you according to my commandments.

"And now, behold, I say unto you, that the thing which will be of most worth unto you will be to declare repentance unto this people, that you may bring souls unto me that you may rest with them in the kingdom of my Father."

I am honored, my brethren and sisters, in being called to preside over the Northwestern States Mission, one of the grandest missions of

this Church. Millions of people live within the boundaries of this great mission. Their attitude towards this Church is changing rapidly. Hundreds of them are seeking for the truth. They are reading the truth as your sons and daughters are delivering it to them from day to day, in the various parts of that mission, so far as our force will permit us to visit. We are limited in man power and in the strength of our women who have been doing missionary work and are doing missionary work there today, as is no doubt the case in all missions. Obviating that handicap we are calling a number of our local brethren and sisters within the immediate confines of the mission, to the service, and they are spending some time—some of them part of their time, others all of their time—and thus helping in overcoming the great shortage of missionaries today.

I realize the sacrifice that you parents are making. I appreciate the hard times that we are going through financially; yet I realize too that God can overrule all things for the good of his people and for the promulgating of his work.

Not long ago one of the Elders laboring in the Northwestern States Mission was worried over financial conditions at home, although his father had never mentioned finances to him. Yet, away up in Alaska he felt that all was not well. So, one evening he went out by himself to pray and he asked the Lord to remove this feeling from him that he might know of conditions at home. To his astonishment, that night when he retired a vision as it were came to him. Just as plain as the noonday sun he saw his good father going away from home and in seclusion kneeling in prayer, telling the Lord that he had a son in the mission field and his finances were such that he was worried as to whether he could retain him there longer or not; and he asked that this condition be overruled if it were the Lord's will.

The next morning the son wrote a letter to his father and outlined in detail that which he had seen in vision. A few weeks later came a letter to the son, and he in turn sent it to me. That good father said: "Son, the very night that you had that vision, I was out there in seclusion away from home, praying, telling my troubles to the Lord, and he heard me. The next day as I went along the street I met a man, not a member of the Church, who voluntarily asked me if I did not need a little money, that he had some with which he could help me. His letter said, "Son, you remain on your mission as long as you are needed."

These things, my brethren and sisters, are happening to the missionaries in the Northwestern States. They are kind, sweet, honest, willing young men and women. They are acquitting themselves admirably of the responsibilities that rest upon them.

God bless you, my brethren and sisters. Oh, may he bless these men who preside over Israel! May we, brethren and sisters, stand back of them, every man and every woman, that Zion may grow through the united efforts and support we give these noble servants of God. I bear witness to you that I know this is God's work. Joseph Smith was a prophet of God, and this work will never be overthrown

nor given to another people. This I do in the name of the Lord Jesus Christ. Amen.

ELDER NOAH S. POND

President of the Northern States Mission

My brethren and sisters, the spirit of this Conference I am sure will extend to the extreme portions of the world, farther perhaps than missionaries or the representatives of the Church may be able to travel.

While all these glorious truths have been presented for our consideration I have thought how wonderful that God, the great Creator, the Engineer, the Architect, knew the material from which he would create this earth, and the material from which he would create his sons and daughters to become inhabitants upon this earth. He knew Adam and selected him as the progenitor of the human race. Our Father knew Abraham and selected him to be the father of the faithful. He knew Noah and placed him as the replenisher of the human race after the deluge. He knew Moses and selected him as the great law-giver. He knew the Son of God as the Savior of the world, as his Beloved Son, upon whom he could place the responsibility for the redemption, salvation and exaltation of the inhabitants of the world.

God knew the prophets and apostles, the inventors and discoverers, and he called them each in his day and time. God knew the Prophet Joseph Smith and he knew you and me, and this is proven by the fact that we are here.

To Latter-day Saints it isn't so much a matter of chronology—when these goodly men and servants came or when these things occurred—as it is to know the actuality of them and to know that they did occur. These men came in their dispensations and accomplished their work.

The Northern States Mission is doing its work as creditably as it is within the power of the humble servants of the Lord who labor there to do it. The incident related by Brother Sloan might be duplicated in the experiences within our observation, but it was a goodly mother instead of a father who knew her son was upon the operation table—he needed her. She prayed and she heard his voice calling her, and he heard his mother's voice. In checking the time both mother and son knew of the prayers of each other and that they could be together in spirit although three thousand miles apart.

We have 77 organized and partially organized Branch and District Sunday Schools, in which there are enrolled 4,845 out of a membership of 7,000 in the mission. We have twenty-three Relief Societies over which Sister Pond presides, and nearly one hundred per cent of our good sisters are maintaining their *Relief Society Magazine* in which the lessons for the mothers are presented. Sixteen thriving Mutual Improvement Associations, with an enrollment of 741, participated recently in contest work in a way that would be creditable to any of the Wards or Stakes of Zion. We have 23 Neighborhood Primaries taught by local people and our sister missionaries.

I bear to you the testimony of my heart of the truthfulness and beauty of the Gospel of Jesus Christ that has been so forcefully preached to us during the sessions of this Conference; and say to you, brethren and sisters, that your missionary sons and daughters are doing true, active missionary work and enjoying the spirit and calling of their missions.

May our Father's blessings be upon the leadership of this great work, those that we hold in respectful remembrance of the past, and the Presidency and Apostles and other presiding authorities who guide and direct his work today, through Jesus Christ. Amen.

ELDER JOHN WELLS

Second Counselor in the Presiding Bishopric

This Conference has been a very profitable one for me. I have listened with deep interest to the speakers and enjoyed the beautiful music. I hope that I may be able to recall many of the things that the brethren have said, so that I may use them in His service. We have been admonished and advised regarding our duties and responsibilities, and no doubt we shall return home determined to take advantage of all this counsel, so that we may become more firmly established in the Church.

Many testimonies have been given to me. I have a testimony of the Gospel. I have been blessed with the knowledge that this is the work of the Lord; that Jesus Christ is the Redeemer of the world; that he came in the meridian of time to redeem us from the fall of Adam and laid down a plan of redemption through which we may obtain eternal life. I know that Joseph Smith is a prophet of the living God; that he came and established the dispensation of the fulness of times.

I deeply appreciate my brethren and sisters with whom I labor. I appreciate my presiding brethren, the First Presidency, the Council of the Twelve, the First Council of Seventy, and my Presiding Bishop, Sylvester Q. Cannon, and his counselor, Bishop David A. Smith, both of whom labor diligently. No one could labor harder it seems to me, than does our Presiding Bishop, for the welfare of the youth of Zion. He utilizes his time, talents and energy for the building up of the kingdom of God, giving special attention to the Aaronic priesthood. I sincerely appreciate the feeling of mutual helpfulness and confidence of my brethren in the Stakes and Wards, particularly the bishoprics, for upon them rests so much of the labor of developing the youth of Zion, administering in temporal things, receiving and handling the tithes and offerings, caring for the poor, and many other duties connected with their calling. I also appreciate the close association with the Relief Society. Sixty-five thousand devoted women, presided over by an able presidency, have zealously labored during the past winter to relieve suffering and poverty in all of its phases. President Grant said that large sums have been paid out for charity. Some people say we waste it.

I hardly think so. We treat our brethren and sisters who are less fortunate than ourselves, as our neighbors, in harmony with the spirit of the Gospel.

The subject of tithing is very near to my heart. I have been delighted during this Conference to hear Elder Orson F. Whitney and some of the other brethren discuss this principle. I feel that it is important for us to get into the habit of right thinking along this line. We are flooded with magazines and newspapers, so much that many of us spend a great deal of our time in reading and thinking superficially. We should train ourselves to think straight, and when we think straight we shall be in harmony with the Gospel of Jesus Christ. The world is passing through a crisis. How long it will last none of us knows. The time of the coming of the Savior is near at hand. Whether we shall entirely recover from this serious business depression, we shall have to leave in the hands of our Father. But I appeal to you not to let these hard times and misfortunes be an excuse to neglect the payment of your tithes and offerings. We must discipline ourselves to meet these situations and in spite of our misfortunes to pay the Lord his one-tenth first and trust that his blessings may rest upon the 90% left.

In one of the Stakes of Zion, a few years ago, after I had spoken on the subject of tithing, a group of young men waited for me after the meeting and asked, "How are we to know how much tithing to pay when we don't know what our living expenses will be?" I said, "If you wait to pay all your living expenses first, you may then not have enough left with which to pay tithing."

Now, my brethren, when the Lord gives us means, monthly or otherwise, why not sit down with our conscience, alone if necessary, and find out on the first or last day of each month what the Lord has given us, and then and there tithe it and not wait until the end of the year or the end of the season. Give the Lord an opportunity to bless the 90%. This is what I call straight thinking in relation to the law of tithing.

What are we doing with the 150,000 young men and women in this Church between the ages of 12 and 20? Are we, as parents, teaching these children the importance of the law of tithing? Are we impressing upon them that this is a fundamental principle of the Gospel; that it will add to their joy and satisfaction in the Church; that the payment of tithing will give them greater faith and greater interest in the work of the Lord? We should teach our children from the time they are baptized that whatever the Lord gives them, whether dimes or dollars, it should be tithed monthly. The bishops in this Church are happy and glad to see these young people come with their tithes and offerings. When a boy is ordained to the office of a deacon, he should be taught to obey this important law, so that it will become a habit of his life. Good habits fixed in childhood or early youth are dominating factors of the lives of men and women. We owe it to the Church to teach them this principle.

The great prophet and statesman, Joshua, succeeded Moses. The book of Joshua records that after the land of promise had been occupied and when Joshua had become old, he called upon the chiefs of the tribes of Israel to meet him in the land now known as Samaria. There, on the hillside, he recited to them his labors and what the Lord had done for the Israelites to bring them into that goodly land. He called attention to the worshiping of false gods, and then closed with this statement:

"Now therefore fear the Lord and serve him in sincerity and in truth: * * * Choose you this day whom ye will serve: * * * but as for me and my house, we will serve the Lord."

Now, brethren, heads of households, give heed to your families, and may this counsel of Joshua be our motto. Let us serve the Lord. May we remember him with our tithes.

I pray that we may grow in spirituality and in the service of the Lord, in the name of Jesus Christ. Amen.

ELDER MILES L. JONES

President of the East Central States Mission

I certainly feel my weakness this afternoon, my brethren and sisters, in attempting to report the activities of the missionaries in the East Central States Mission.

I rejoice exceedingly in having the privilege of laboring with your sons and daughters and your husbands who are engaged in the work of the Lord in that part of the Lord's vineyard. It is pleasing to me to meet with those who have returned from the mission field and hear them express themselves to the effect that they would like to be back in the service of the Lord again; showing that they had been imbued with the spirit of their work and that they still have that spirit with them.

I would like to say to the Bishops of Wards and to the Presidents of Stakes of Zion where these young men and young women reside that I would appreciate it very much if you would find something for them to do to keep them active in the work, because they are active while in the mission field and have endeavored to do their duty to the best of their ability.

About a year ago a message came from the mother of one of our missionaries, who is still laboring in the field, to the effect that his father had passed from this life. In that message the mother expressed the wish that her son remain in the field and complete his mission, and he chose to do so. Just a short time ago, two years, which is the usual term of missionary service, had passed, and learning of the financial condition at his home, I wrote to this young Elder and told him that his labors were acceptable to the Lord, and that he would be honorably released to return home so as to be in attendance at this Conference. In answer to my letter he said:

"President, I have been very careful with my means. I have practiced economy and have saved enough to maintain me for another two months, or more. While I do not like to suggest it, if it would be permissible and agreeable I would like to remain for at least that length of time."

It is needless for me to say that that Elder is still in the field. He has work ahead of him and prospects that he wants to see consummated before he returns to his home.

Just two or three weeks ago a message came from President Grant and his counselors to the effect that the father of one of our very able lady missionaries had met with a serious accident and was taken from this life. The message was forwarded to her. Her companions rallied to her support, as did also the good Saints in that district, and comforted her. I received a letter in answer to one that I wrote to her just a few days afterwards in which she too expressed herself as wanting to remain and complete her mission before returning home. She is still in the mission field.

My brethren and sisters, it fills my heart with thanksgiving when I see the faith that is exhibited by the young men and young women who go into the mission field. They are interested in the work. They want to accomplish their work in a way that the Lord will be pleased with their efforts, and I am sure that they are succeeding.

My brethren and sisters, encourage the young people to prepare themselves for the mission field, for as President Nibley said yesterday, "there is a famine in the land, not for bread nor a thirst for water, but for hearing the words of the Lord." The harvest is great and the laborers are few; the time is far spent and there is little remaining.

I pray God to bless you with every needful blessing. May he bless President Grant and his counselors, the quorum of the Twelve and all those who are engaged in this great latter-day work. I pray in the name of Jesus Christ. Amen.

ELDER CHARLES H. HART

Of the First Council of Seventy

I have rejoiced, my brethren and sisters, very greatly at the speeches and the music we have heard at this Conference. We have been truly fed the bread of life and by the spirit thereof, and I have felt to thank the Lord for the gift that each of our brethren has possessed at this Conference in being able to give us the measure of the word of the Lord that has been given.

It was a strong indictment against intemperance that was read at one of the sessions, and yet after experience in each of the three great departments of government I am persuaded that that indictment is not overdrawn. I have in memory the picture of a man indicted and convicted of murder being arraigned for the judgment of the court, and when I asked him if he had any legal cause to show why the sentence of the court should not be pronounced upon him, in a solemn and dramatic manner which I shall always remember, he declared

that he had killed the best friend he had on earth and did not know it until he was awakened the next morning from his drunken slumbers. He appeared to be sincere. A little later he had to be committed to the insane asylum, he worried so over the fact that he had taken the life of his dear friend and left a widow and children to mourn the loss of a husband and a father who was providing for them.

I think that what we need in this country is more regard for law, constitutional law and laws passed in accordance with the Constitution of the United States. I frequently have had an opportunity to speak on the Constitution of the United States as a divinely inspired instrument, and have brought forward the testimony of such disinterested witnesses as William E. Gladstone, Premier of England, and Sir Thomas Bryce, the author of the monumental work on American Commonwealths.

There are other great Americans who enjoyed inspiration in framing the institutions of this country, and in saying this I am not denying the room for inspiration in the formation and guidance of other countries. We pray for their guidance and the guidance of the officials of not only our own nation here in America but the rulers of other nations. I have thought sometimes we have neglected some of those great characters who were instrumental in shaping the foundations of our country and those who have made comments upon them. I know that we are familiar with the work that Franklin, Jefferson and others did in connection with the framing of the Constitution of our country, but we are less familiar with the work that the great Chief Justice John Marshall did. The formation of the Constitution of the United States is really spoken of as the greatest single achievement of the eighteenth century. There was that about it that inspired Daniel Webster to love it, "to have a profound passion for it," "to cherish it day and night," "to live on its healthful saving influence," and "to trust never to cease to heed it until he should go to the grave of his fathers," "to earnestly desire not to outlive it."

Judge Marshall of Wisconsin in the case of *Borgnis vs. Falk County*, in a decision written by him for the Supreme Court of Wisconsin, said:

"At no period has appreciation of the great work of the fathers been more important than now. We need to sit anew at their feet, revive knowledge that the result was wrought by a body of men, representatives of the great seat of learning of the English speaking races of two hemispheres, and otherwise men of broad experience, many of whom had been students of all federal governments of all prior ages in preparation for the special task—as the historian declared, 'the goodliest fellowship of lawgivers whereof this world has record,' a body dominated by specialists, inspired by ennobling love for their fellow-men and the thought that they wrought, not for their age alone, but for the ages to come, and so sought to avoid the infirmities of previous systems of government by the people, by carefully providing that no change in letter or spirit should occur except in a particular and most deliberate and conservative way."

John Marshall, the Chief Justice of the Supreme Court of the

United States, performed an inspired work in the framing of the Constitution of our country.

You read the 101st Section of the Doctrine and Covenants. I will not take time to read it here, the seventy-ninth and eightieth verses, and then consider the work that Marshall did in connection with the interpretation of this great document.

Marshall was not only a great man in his own age and country, but he would be considered a great man in any age and clime. Webster, in 1814, in a letter to his brother Ezekiel, said:

"There is no man in the court who strikes me like Marshall. I have never seen a man of whose intellect I had a higher opinion."

Again Webster said of him that if there was ever a human being who did not argue from the obscure to the more obscure it certainly was Chief Justice Marshall.

George R. Peck of the Chicago bar said of Marshall:

"Take him for all in all, he was the greatest judge that ever lived. By the common and unfettered judgment of the bar, lay the unanimous voice of statesmen, jurists and scholars. He was the oracle of our Constitutional law, the interpreter, the expounder and in a certain sense the maker of the Constitution. * * * Our profession looks upon him with a somewhat idolatrous feeling, but I do not think it excessive. When we consider what might have been our fate if another and not he had occupied that great seat we may well believe that providence watched over the republic."

Justice Joseph Story, a very great justice of that Supreme Court of the United States, who knew Marshall very well spoke of him and said:

"His life speaks its own best eulogy. It had such a simplicity, purity, consistency and harmony that the narrative of the events in their natural order invests it with an attraction which art need not seek to heighten and friendship may well be content to leave with its original coloring. He learned to love the Union with a supreme unconquerable love, a love which was never cooled by neglect or alienated by disappointment; a love which survived the trials of adversity; and still more dangerous trials of prosperity; a love which clung more closely to its object as it seemed less dear or less valuable in the eyes of others, a love which faltered not, fainted not, wearied not, on this side the grave. Yes, his thoughts ever dwelt on the Union as the first and best of all our earthly hopes. The last expressions which lingered on his dying lips breathed forth a prayer for his country. Such in that moment as in all the past, 'O save my country, Heaven,' was then his last. * * * He was one of those to whom centuries alone give birth, standing out like beacon lights on the loftiest eminences to guide, admonish and instruct future generations as well as the present."

It has been truly and forcibly said of him:

"Marshall found the Constitution paper and made it a power; he found it a skeleton and he clothed it with flesh and blood."

I remember hearing a great orator and judge once express the hope that he might have the leisure sometime before he passed away to read one great decision each day from the Supreme Court of the United States. If one were going to do that he might well select from the great decisions of the Supreme Court such cases as *Marbury vs.*

Madison, Gibbons vs. Ogden, and McCulloch vs. the State of Maryland. All these are great landmarks showing the growth of the Constitution of our country.

What we need most in this country is more respect for the Constitution of the United States and its laws and a deep conviction of the necessity of being law-abiding.

I rejoice in the testimonies that have been given in this Conference. I want to add my testimony to that which has already been given by so many in such a splendid form at this Conference. I ask the blessings of the Lord upon us in the name of Jesus Christ. Amen.

ELDER JAMES H. MOYLE

President of the Eastern States Mission

I rejoice in the work in which we are engaged. For some reason I am impelled to say—though it is manifestly unnecessary, as President Grant needs no defense from me, but I think it is proper—that I am not only in hearty accord with his declarations relative to the enforcement of, and obedience to law; but that I have known him for nearly half a century, lived in the same Ward, associated with him in business, socially, religiously and even politically, and there has been nothing more characteristic of him than his frankness and above-board expressions. Any man who knows him will not say to the contrary. May God bless him, and may he live long to continue the splendid work which he is doing, and those also who are upholding his hands.

The Eastern States Mission is in a very healthy condition, especially the missionaries. Our winter was as open and mild as it was severe here. Branches of the Church are in a very healthy condition. I know of no better evidence of that fact, than that last year there was paid something over thirty per cent more tithing than was ever paid before in the mission, and the amount paid the preceding year was largely in excess of that of any former year. If there is anything that tests honesty and sincerity, it is the payment of tithing. Well may the old prophets have said: "Will ye rob God in tithes and offerings?" We can account for the maintenance of the payment of tithing to some extent, if not largely, because our people are generally employed by large institutions with many employes; and although hundreds of thousands, even millions, have been thrown out of employment, the honest tithepayers, I testify, as a very general rule, have not. Their sincerity, their honesty, have been so reflected, I am sure, in the stability and value of their characters that their employers have recognized the same.

The Mission has been exceptionally blessed during the past year. Indeed, I think a marvelous work has been done through the providence of God, which was commenced in this building, by broadcasting sermons and organ recitals. The hearts of the people of the East have softened marvelously in the last two years. The press has materially changed its attitude. A different atmosphere, very largely prevails. We were

deeply impressed with the importance of utilizing modern agencies in the dissemination of the truth.

We organized three new departments of our activities. The first and most important, broadcasting of sermons over the radio; second, exhibiting Mormonism in a practical way in exhibitions and fairs. The largest of these exhibits was at the Eastern States Exhibition where all of the states in our mission meet annually. They have permanent buildings at Springfield, Massachusetts. Our exhibition was in a booth in the main building over which was displayed in large letters the name of the Church of Jesus Christ of Latter-day Saints, and in still larger letters, "See what God hath wrought." In the rear of our exhibit we had a small replica of the Salt Lake Temple. The booth was appropriately decorated. Streamers were used leading to the Temple, on which pertinent data were displayed concerning the Word of Wisdom, our system of educating the young, and our unequalled charity system. On a table at the entrance was an ample supply of tracts. There we distributed in eight days over 25,000 tracts. A half dozen missionaries distributed thousands of tracts daily, making friends, having conversations, and reaching people who would not permit them to come into their homes. They could not get past the butler, or the servant, ordinarily.

Then we went to the country fairs. The young artist, for such Elder Carl E. Olson (whom we made Director of Exhibitions) proved himself to be, skilfully designed, out on the green, an old oaken bucket well, over which he had written in large letters, "The well of living water," with the name of the Church above it. It attracted a great deal of attention and thousands of tracts were again distributed.

Time will not permit more on that line. I should like to tell you more about other things. We are desperately in need of missionaries and especially singers. If we are not supplied with some singers soon to take the places of those who are leaving, we shall have to give up some of the stations over which we are broadcasting the Gospel every Sabbath day. The prediction of Isaiah is fulfilled, wherein it says that "A little child shall lead them," and that the Lord would take "the weak things of the world to confound the mighty," and accomplish his marvelous works. Also the prediction in the Book of Mormon that the Gospel will be preached from the housetops is being literally fulfilled.

The first missionary who broadcast for us over the radio was Elder Carrol D. Parkinson of Preston, Idaho, a nineteen year old missionary. We had to pay for the privilege so gave it up temporarily. That was on the 11th of April last, and immediately following the great Centennial celebration in this city. We sent President Grant over a thousand clippings from newspapers; some of the largest, like the *New York Times*, had lengthy articles.

This great organ has been making us friends. The intelligent realize that such music can come only from a people of intelligence and elevated ideals, and not from ignorance and bigotry. And thus interest has been aroused in our people. It is certainly marvelous that

where we found an opening we had without previous thought the best talent available.

The first real opening was at Wilkesbarre, Pa., a city of nearly one hundred thousand population, where two of our young elders were laboring—Elder D. Glen Brown of Provo, twenty years of age, who has been with us only seven months, and his companion John M. Anderson of Logan. They did the real pioneering, persisting in their efforts to obtain the privilege of speaking over the radio without cost. Finally the station, the oldest in the city, and the largest, was in need of something to fill in with, and the privilege was given to these young men. Notwithstanding the short notice, they met the occasion splendidly. A quartet of our missionaries sang some of our hymns which with the address was so pleasing, that they were invited to continue, and every Sabbath evening since the 18th day of May last, we have had a half hour, during which we sing the hymns of Zion and preach a sermon.

On September 10th, Elder Brown, with only two years education at the Brigham Young University, was made editor and director of radio work for the mission.

The next opening was at Wilmington, the largest city in Delaware. Sister Mary Wootley, from Malad, had won the friendship of the members of a Scottish society, partly by her piano playing; and ever since the 31st of August we have likewise broadcast there, Elder George F. Williams, of Ogden, another nineteen year old missionary, being the principal address writer and speaker. That station is the largest in the State of Delaware. It has a population of over two million within a radius of one hundred miles.

They say that there are more than thirty million people in our mission. It is the great center of wealth and of the leading educational institutions of the nation. It is singularly appropriate that in the very section where the Gospel was introduced, the most modern and effective methods should be utilized in proclaiming the Gospel. We have only about three missionaries to a million of people to preach the Gospel in this mission, but they can and are doing a marvelous work over the radio.

The next opportunity came in a still larger city, Syracuse, which has a population of more than two hundred thousand. There, another young man, Elder Earl H. Martin, was located, the only solo singer in the Mission. He won the hearts of the radio listeners by singing for several months without doing any preaching. Finally, we decided to use him elsewhere unless they permitted us to also preach. Then they gave us an hour on Sunday evening and called it a vesper service. Sometimes we deliver two sermons during the evening, with music intervening. This so aroused the other churches that they demanded the same privilege, and now we have to take turns with them.

There is no place in the Mission, where an opportunity has been given us to preach over the radio, that the privilege has been taken from us. If you will give us the missionaries, especially those who can sing, we can accomplish a great work. We have thus, in ten

months, delivered 212 Gospel messages over the radio in the Mission in important and prominent cities of the East, without cost to the Church; and the work has been splendidly done by youths generally under twenty-two years. To me it is nothing short of marvelous. For some time, as we contemplated and discussed this matter, I thought that unless we could have Dr. Talmage, President Roberts or some such speaker and writer, it would be useless for us to try. They could not come to our aid. The desirability of attempting this work was pressed upon us so strongly that we concluded to utilize the material that we had at hand. If the Lord ever blessed missionaries he has those in the Eastern States Mission who have participated in this work, for they were all young and inexperienced. Some of our indifferent missionaries who could sing or write have been aroused to greater activity. Forty-one of our missionaries, some of them quite uneducated, have written addresses. Twenty-eight of them have spoken over the radio. Young ladies have written splendid addresses. Two of them have spoken over the radio. I say it is marvelous. But more marvelous and important—and more do I value it above all else—is the knowledge that I have of the divinity of this work, that God lives, that his servants, when in the performance of their duty under the call of the priesthood of God, have the inspiration of the Lord with them. He is with us, and there is a joy, a happiness and a consolation in the performance of duty, in the service of the Lord, that is inexplicable.

May we appreciate our opportunities and blessings, and may you send us missionaries who can sing, I pray in the name of Jesus. Amen.

PRESIDENT HEBER J. GRANT

The national broadcast of the tabernacle choir begins at 4:15 this afternoon. It is important, therefore, that this meeting close promptly at four o'clock, in order to permit those who desire to leave the building to do so before that time, so that the doors can be closed and absolute quiet prevail during the broadcast.

The national broadcasts of the tabernacle choir number to date approximately ninety. These have covered practically this entire nation as well as Canada. They have been transmitted to some extent at least, by short waves, to Europe. Many thousands of letters have been received expressing appreciation for these broadcasts. Some such letters have come from England.

ELDER JOSEPH W. McMURRIN

*Of the First Council of Seventy and President of the
California Mission*

I sincerely hope that the blessings of the Lord may attend me during the few moments I occupy this position.

Some of the other brethren have referred to the sensations they have had during the past three days. I have passed through all of

those sensations and some I think in addition. To sit for three days not knowing what moment you are to speak is an anxious time.

I desire to read a few words given by way of revelation at the opening of the great Gospel dispensation in which we now live. The Lord says:

"Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

"For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

"And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed.

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

"And they shall go forth and none shall stay them, for I the Lord have commanded them.

"Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth.

"Wherefore, fear and tremble, O ye people, for what I the Lord have decreed in them shall be fulfilled."

And the Lord says further:

"Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant, Joseph Smith, Jun., and spake unto him from heaven and gave him commandments;

"And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets—

"The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh—

"But that every man might speak in the name of God the Lord, even the Savior of the world;

"That faith also might increase in the earth;

"That mine everlasting covenant might be established;

"That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers.

* * * *

"And again, verily I say unto you, O inhabitants of the earth: I the Lord am willing to make these things known unto all flesh;

"For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion.

"And also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.

"Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

"What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same.

"For behold, and lo, the Lord is God, and the Spirit beareth record and the record is true, and the truth abideth forever and ever."

I would like to call the attention of this congregation to the fact

that in this very first revelation in the book of Doctrine and Covenants the Lord has said that the weak things of the earth should be chosen to accomplish this marvelous work to which reference has been made. It may seem a little ridiculous in the eyes of those who do not believe that the Lord God of heaven has placed his hand to bring to pass in these latter times that marvelous work which has been sung about by all the prophets, that this revelation should say, "Fear and tremble, O ye inhabitants of the earth," because of the weakness of the men and women who are called to represent the work of God in the preaching of the Gospel.

In my mind's eye I see standing in a little river, just fifty years ago this year, one of those weak missionary boys who had been appointed by his traveling companion to administer the ordinance of baptism to one who had been convinced of the truth. As he stood there in the river and thought of lifting his hand to make the declaration, "Having been commissioned of Jesus Christ, I baptize you in the name of the Father and of the Son and of the Holy Ghost," how weak that poor instrument was; and in his soul he cried out to God, "Father, if there be aught wrong in this act that I am about to perform, forgive thy servant, who believes that he is possessed of divine authority."

There could not be a weaker instrument, it seems to me, on the face of the whole earth, and that humble and frightened instrument was Joseph W. McMurrin.

I have met a great many of these weak men right here in Salt Lake City who have been assigned to the California Mission, and sometimes as I have hearkened to them and have noted their weakness, they could hardly make answer to simple questions because of the fear that was in their souls. I have thought, "What can this man or this woman do in the mission field?" I am a witness that shortly after meeting them here I have met them in the mission field changed and improved. I would not want to convey the thought that they had suddenly become strong, educated, powerful men and women. No. But there had something come into their souls that had driven out fear; they had learned to know for themselves concerning the divine authority they possessed, that they had actually been called by the Lord God of heaven to represent him in the preaching of the holy Gospel, and that they were of a surety servants of the living God. Men may well tremble at the authority and power of God that has been given in this dispensation to mortal men.

I want to tell you that when men and women become possessed in their own souls of this thought, there is a strength about their presence, and about their testimony, and about their faith in God, that is marvelous and beyond my power to describe. I thank God that the promises are being fulfilled. No matter how weak we are we do bear divine authority, and through the help and blessing and power of God, and the companionship of his Spirit we are making our way, little by little, among those with whom we come in contact; and God is convincing us in our very souls that we represent him.

This is my testimony concerning the ministry that is being carried on by these weak vessels in the California Mission. We are perishing because of the lack of help. One of the First Presidency has made a declaration that has been referred to: "There is a famine in the land." He made it especially to the bishops, stake presidents and presiding men, and he said, "You are not meeting your responsibility." In attestation of the truth of this declaration I would like to say that the California Mission has been operating with 150 to 200 missionaries in years gone by, and we are now reduced to about eighty-five. We would like you brethren who select missionaries to take this declaration with you, and I hope it will ring in your ears—*eighty-five*. There is a famine in the California Mission because of the lack of men to proclaim the glorious Gospel of the Son of God. I hope the necessity will be met. You presiding men can change it, if you will.

God bless all, I pray in the name of Jesus Christ. Amen.

ELDER SAMUEL O. BENNION

President of the Central States Mission

I am very happy, my brethren and sisters, to be present at another Conference of this Church. The great testimonies that have gone forth from the speakers will add, I know, to the stability and strength of the membership of the Church, and men and women will become more convinced that the Spirit of God is with these men who stand at the head and have the authority of the Lord Jesus Christ to administer in the ordinances of the Gospel.

When President Grant was addressing this congregation at the opening session the words of Solomon came to my mind: "Where there is no vision, the people perish: but he that keepeth the law, happy is he." It is through obedience to this principle that the Church of Jesus Christ of Latter-day Saints has advanced and prospered. For a century of time it has maintained a steady growth because its people have kept the laws of God.

I was more than happy to hear the President say that the Church is out of debt. It maintains a great army of men both at home and abroad who give their time unselfishly, paying their own way, for the building up of the Church and kingdom of God. They are taken away from the great earning power of its membership for years at a time; yet we find the Church strong, strong in faith, wonderful in power, out of debt, paying its way. There is nothing else like it under the shining sun.

I draw the attention of the people of the world who have known this Church for many years and who have not been obedient to its teachings to the fact that they need the gospel of repentance, and unless they do repent they cannot inherit the glory that was promised by the early leaders to those who would accept the truth.

I know the Gospel is true. It never was so wonderful as it is today.

There never was more to do. Surely there is a famine in the land. There has probably never been a time when there was more money or more food produced, or more clothing manufactured, than at the present time in this land of America. But there is a great famine, not for bread nor for water, but for the hearing of the word of God. Elders are needed everywhere. The missionaries are working hard and doing perhaps twice the amount of work that ever was done before. We need more missionaries. We have but sixty-eight in the Central States Mission, which is one of the very oldest missions of the Church. We wish that more could come, but we will have to leave that in the hands of the Lord and with those in authority.

I endorse all that has been said in regard to the strength of the leadership of our Church. It is the Church of God in the earth. It will win, it will lead, because God our eternal Father has not forsaken it, and the power of his Spirit has been felt among our leaders, as each president has come and gone. And this Spirit has been with the membership, too, as is evidenced in the testimonies they have borne in all parts of the world, from the inception of the work until now.

I pray our Father's blessings upon us in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

I asked all the Mission Presidents who have just addressed us, with the exception of Brother Moyle, to occupy only ten minutes each. Every one of them complied with my request. They spoke from three and a half to eight and a half minutes each, and for the first time in four or five years there is a little spare time at the closing session of Conference.

GEMS FROM THE DOCTRINE AND COVENANTS

I felt impressed that the splendid things contained in Section 88 of the Doctrine and Covenants ought to come before this Conference. I had several passages copied and intended to read them, but I was very pleased to hear nearly every word of them quoted by Brother Rulon S. Wells. There is, however, in that section something further which I think it well to read to you:

"For intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy and claimeth her own; justice continueth its course and claimeth its own; judgment goeth before the face of him who sitteth upon the throne and governeth and executeth all things.

"He comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and in all things, and is through all things, and is round about all things; and all things are by him and of him, even God, forever and ever."

And this from Section 84:

"And any man that shall go and preach this gospel of the kingdom, and

fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb, nor joint; and a hair of his head shall not fall to the ground unnoticed."

President Grant then presented the General Authorities and Officers and General Auxiliary Officers of the Church who were voted upon and unanimously sustained as follows:

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Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

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Charles W. Nibley, Second Counselor in the First Presidency.

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Richard R. Lyman

Melvin J. Ballard

John A. Widtsoe

PRESIDING PATRIARCH

Hyrum G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Presiding Patriarch as Prophets, Seers, and Revelators.

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As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

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 with all the members of the Board as at present constituted.

PRESIDENT HEBER J. GRANT

I rejoice exceedingly in the testimony of Brother James H. Moyle. He pleaded, oh so hard, for Brother Talmage or Brother Roberts or someone else to come to his mission and speak over the radio. We could not yield to his pleadings. We rejoice that during the last six months the Lord has seen fit to magnify the young men and the young women in the Eastern States Mission and that he has inspired and blessed them in the marvelous way he has done.

OBEY THE LAWS OF GOD

We hear a great deal about obeying the Constitution of the United States. What is the matter with our obeying the constitution of the Church of Jesus Christ of Latter-day Saints? What is the matter with us being honest in obeying the laws of Almighty God by paying our tithing? There are a great many people who are very active in preaching this Gospel who fail to obey it themselves. Let us obey it, and then we shall find that there is no power on earth or beneath the earth that can stop us in good works.

LOYALTY IN PREACHING THE GOSPEL

I do not believe that one missionary in every twenty that are sent into the mission field has had previous experience in missionary work. It seems to me that there should be more loyalty in preaching the Gospel than exists at the present time. I remember that when I was a young man the Church did not send boys on missions as it has to do today, but men of experience made sacrifices to go into the mission field. Men laid down almost anything that they were doing when the call came to go upon a mission. But now, if there is any excuse under heaven that we can make to stay home many of us are staying.

I want to endorse all that has been said that is calculated in its nature to inspire the leading men of this Church, all over the Church, and the members, to make sacrifices and prepare themselves to proclaim the Gospel.

THE BEST CONFERENCE

I am very happy indeed over all that has been said and done in this Conference. I pray earnestly and sincerely that the Lord will sanctify to our blessing all that we have heard. I rejoice in the fact that I have heard on all sides as far back as I can remember, "Well, we have had the finest Conference ever." It shows that the people have the spirit of the Gospel of Jesus Christ; that when they are fed the bread of life their hearts are warmed. Tears of gratitude come into their eyes for the authority of the living God, for the power that comes to the people, and it does seem as though the last Conference is always the best.

May God help us each and all to live in such way and manner that his Spirit may be our constant guide and companion, I ask in the name of Jesus and in the authority of the priesthood of the living God that I hold. May God bless the people; may he bless the General, the Stake and the Ward authorities and the officers of the auxiliary organizations throughout the Church. May he bless the missionaries at home and abroad, and may he inspire the people to do missionary work.

TO WARN OUR NEIGHBORS

I would like to call the attention of President Joseph W. McMurrin to the fact that there are three Stakes of Zion in California, that there are residing in California today probably twenty thousand members of the Church. We should remember that the Lord has told us that it is our duty to warn our neighbors and to preach this Gospel—that duty is upon all of us—we should be missionaries. There are very many men in the Church who are devoting nearly all their time outside of their daily vocations in an endeavor to bring people to a knowledge of the Gospel, although they have not been called upon missions. There are some of our Bishops who not only do their duty in their Wards, but when they find someone whom they can interest in the Gospel they preach it to him. I think one of the best preachers I have known ever since he came home from his mission as a young man is Bishop Thomas A. Clawson of the Eighteenth Ward. He is zealous in keeping his returned missionaries at work.

Let us all realize that this work belongs to each and every one of us, and let us do all in our power for its advancement.

"THE SONG OF THE HEART"

May the Lord bless our singers, not only those who belong to this great tabernacle choir, but our singers throughout the entire Church. There is no other people in the world who take greater interest in music, in singing, and in advancement along those lines than do the

Latter-day Saints. Why? Because we realize that the Lord has given a revelation wherein he has said that his soul delighteth in the song of the heart, that it is a prayer unto him, and that it shall be answered with a blessing upon our heads. Let us remember the kind of songs the Lord likes, songs with the Gospel in them. I have gone to conferences where I have heard three or four anthems, with the words of which I could not agree. They were sung to good music but they were not good doctrine.

May the Lord guide us by the unerring counsels of his Spirit, I ask in the name of Jesus Christ our Redeemer, Amen.

The congregation sang, as a closing number, the hymn, "Come, Come, Ye Saints."

Elder John W. Hart, President of the Rigby Stake, offered the benediction.

Conference adjourned for six months.

The singing at the meetings on Sunday was conducted by B. Cecil Gates, Assistant Conductor of the Tabernacle Choir, and at the other sessions of the Conference by Edward P. Kimball.

Accompaniments and interludes were played on the great organ by Edward P. Kimball and Frank Asper.

Stenographic reports of the discourses were made by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,
Clerk of the Conference.

INDEX

Authorities Present	1
Authorities, Presentation of	128
Ballard, Elder Melvin J.	36
The gift of God within us, 36—Lest ye be deceived, 36—Seek spiritual guidance, 37—Deceptions of the adversary, 37—Using new methods, 38—A period of growth and development, 39—Men of God, 40.	
Barnard, Dr. H. E.	56
Bennion, Elder Samuel O.	126
Bluth, Elder John V.	90
Callis, Elder Charles A.	106
Cannon, Elder Sylvester Q.	14
Easter celebration, 14—Resurrection and life, 14—Power in humility, 15—Humility leads to faith, 15—Contriteness of spirit leads to God 15—Humility—a divine gift, 16—Spiritual effects of depression, 16—Pride leads to destruction, 16—Dangers in high places, 17—Instances of power through humility, 18—The spirit of the priesthood, 18.	
Clawson, President Rudger	19
God's greatest gift, 19—What salvation is and how obtained, 19—The reward of the faithful, 20—Testimony, 20.	
First Day, Morning Meeting	2
First Day, Afternoon Meeting	24
Gaeth, Elder Arthur	107
General Authorities Present	1
General Authorities of the Church	128
General Auxiliary Officers of the Church	129
General Officers of the Church	129
Grant, President Heber J.	2
Financial statement, 2—Statistics and other data compiled from the annual reports for the year 1930, 3—Decries propaganda, 5—Punished when found, 5—To protect the unwary, 6—Widely circulated, 6—False and slanderous statements, 6—President Widtsoe maligned, 7—Absolutely forbidden, 7—The position of the Church, 8—The people's welfare, 8—Denies Church in debt, 8—Contrary to law, 9—Statement sustained, 9—Quotes Prophet's prayer, 9—Reads from scriptures, 10—The Barlow case, 10—Faith and works, 11—Quotes former speech, 11—Pledge kept, 12—Counsel from the Lord, 12—Not necessary to be commanded, 12—Grateful for knowledge, 13—Priesthood properly exercised, 13.	
Grant, President Heber J.	45
Greeting from Hawaii, 45.	
Grant, President Heber J.	56
Introducing Dr. H. E. Barnard, 56.	
Grant, President Heber J.	67
The duty of parents in Zion, 67.	
Grant, President Heber J.	79
Washington's farewell address, 79.	
Grant, President Heber J.	123
Tabernacle Choir radio broadcasts, 123.	

Grant, President Heber J.	127
Gems from the Doctrine and Covenants, 127—General Authorities of the Church sustained, 128—General Officers of the Church sustained, 129—General Auxiliary Officers of the Church sustained, 129.	
Grant, President Heber J.	130
Obey the laws of God, 130—Loyalty in preaching the Gospel, 130—The best Conference, 131—To warn our neighbors, 131—The song of the heart, 131.	
Hart, Elder Charles H.	117
Ivins, President Anthony W.	46
Easter, 46—A Redeemer promised, 47—"He who was to come", 47—The witness he bore, 48—King though he was, 48—He was not there, 48—He lived again, 49—It was a revelation, 49—"No more death", 50—A man of sorrow, 50—The earth is happy, 51.	
Jones, Elder Miles L.	116
Kimball, Elder Jonathan G.	87
Lyman, Elder Richard R.	72
The world's great need, 72—Assignment of work, 72—Attitude of college men, 72—Importance of religious thought, 72—Faith is the basis, 73—Happiness the aim, 73—Honesty means progress, 73—Nobility or honor, 73—Why America has prospered, 74—Sobriety indispensable, 74—The High virtues, 74—A pledge to our country, 75—What one individual may accomplish, 75—A whole convention responds, 75—A call to patriots, 76.	
McKay, Elder David O.	79
The Lost and found, 79—The importance of such a mission, 80—Two pictures, 80—The cost, 81—What the Church can do, 81—Personal influence, 82—Seeking the lost one, 82—Accounting for every one, 83.	
McMurrin, Elder Joseph W.	123
Moyle, Elder James H.	120
Nibley, President Chas. W.	51
On strange times, 51—As a young missionary, 52—Trouble and distress, 52—In effect an increase, 52—"After your testimony", 53—A famine in the land, 53—Sacrifice and saving, 54—Worth everything, 55—"Give us faith", 55.	
Pond, Elder Noah S.	113
Pratt, Elder Rey L.	89
Richards, Elder George F.	40
Men of God, 40—Seeking salvation, 41—A strong argument, 41—War in heaven, 41—The will of the Father, 42—Other reasons for observing Word of Wisdom, 42.	
Richards, Elder Stephen L.	21
Gratitude for blessings, 21—Joy that passeth understanding, 21—The inspired of God, 21—Consideration for one another, 22—The fruition of God's purposes, 22—The supreme charity, 23.	
Roberts, Elder Brigham H.	84
Rowan, Elder Charles E., Jr.	98
Second Day, Morning Meeting	46
Second Day, Afternoon Meeting	67
Sloan, Elder William R.	111
Smith, Elder David A.	100
Smith, Elder George Albert	31
Humble but great men, 31—Upheld and sustained by righteous mem-	

- bers, 32—Experiences of early leaders, 32—Tools of the adversary, 33—While in a dungeon, 33—Marking the trails, 34—Gratitude for blessings, 35.
- Smith, Elder Hyrum G.** 76
 Blessings through sacrifices of others, 76—Helped by patriarchal blessings, 77—Answers to prayers, 77—A striking example, 78—For comfort and benefit, 78—Blesses the people, 78.
- Smith, Elder Joseph Fielding** 68
 An opportunity for all, 68—To avoid deception, 68—Branded as false by President Joseph F. Smith, 69—False spirits in the earth, 70—A key for guidance, 70—By the spirit of truth, 70—"Whoso treasur-eth up my word", 71.
- Smoot, Elder Reed** 24
 Not ashamed of the Church, 24—Prohibitionists, 25—Ingersoll's views regarding alcohol, 25—Eastern States Mission accomplishments, 26—God at the helm, 26.
- Talmage, Elder James E.** 26
 The evil gift, 27—From God or from satan? 28—Beware of decep-tion, 28—False prophets, 29—Spurious imitations, 29—Satan a living personage, 30—Latter-day warning, 30.
- Third Day, Morning Meeting** 87
- Third Day, Afternoon Meeting** 111
- Welling, Elder Arthur** 109
- Wells, Elder John** 114
- Wells, Elder Rulon S.** 92
- Whitney, Elder Orson F.** 61
 The Spirit of the Lord, 61—God's greatest gift, 61—A spiritual feast, 62—The source of life and light, 62—Letter and spirit, 62—The Word made flesh, 63—John's true meaning, 63—Spiritual things spiritually discerned, 64—A case in point, 64—When thanks are out of place, 64—A spiritual dividend, 65—The law of consecration, 65—Why we fast, 66—Body and spirit, 66—The sick world's panacea, 66.
- Widtsoe, Elder John A.** 57
 The same spirit and purpose, 57—Greetings from the European mis-sions, 57—A new day, 57—Spiritual indifference, 58—Man-made gods, 58—The true God, 58—Joseph Smith's first vision, 59—Authoritative leadership, 59—Teachers of the world, 60—The search for eternal truth, 61.
- Woodruff, Elder Elias S.** 97
- Young, Elder Levi Edgar** 43



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